



CLERGY HANDBOOK

Diocese of Montreal
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The Diocese of Montreal Clergy Handbook

SECTION I
LITURGY



Diocese of Montreal – Anglican Church of Canada CLERGY HANDBOOK SECTION I— Liturgy

I. EPISCOPAL MINISTRY

- i. Pastorals
- ii. Protocol for Parish Invitations to the Bishop
- iii. Some Helpful Rubrics When the Bishop Comes For Baptism, Confirmation and Holy Communion

II. LITURGY

- i. Biblical Translations for Public Reading in the Diocese of Montreal
- ii. Responsibility of Preaching
- iii. Inclusive Language Guidelines
- iv. Authorised Liturgies
- v. Suggested Principles for Diocesan and Deanery Liturgies
- vi. The Role of the Laity in the Liturgy
- vii. Ceremonial
- viii. Vesture and Address

III. SPIRITUAL LIFE

- i. The Divine Office

IV. THE DIACONATE

V. CHRISTIAN INITIATION

- i. Baptism
- ii. Emergency Baptism in the Diocese of Montreal
- iii. Concerning Catechesis
- iv. The Ministries of Catechesis
- v. Catechesis Models
- vi. Confirmation

VI. EUCHARIST

- i. Presiding At the Eucharist / Concelebration
- ii. Participation at Services of the Eucharist

- iii. Holy Communion
- iv. First Communion
- v. Intinction
- vi. Special Provisions: Communion in One Kind
- vii. Lay Assistants in the Administration of Holy Communion
- viii. Lay Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals, or At Home
- ix. Communion from the Reserved Sacrament in the Absence of a Bishop or Priest
- x. Regarding the Use of the Reserved Sacrament
- xi. The Care of the Reserved Sacrament

VII. MARRIAGE

- i. Marriage in the Church
- ii. Anglican-Roman Catholic Marriages
- iii. The Remarriage of Divorced Persons

VIII. HEALING & RECONCILIATION

- i. The Ministry of Healing
- ii. The Significance of Maundy Thursday
- iii. The Reconciliation of a Penitent
- iv. Deliverance Ministries
- v. Deliverance Related To Places and/or Objects

IX. FUNERALS

- i. Regarding Christian Burial Anglican Use and Custom
- ii. Clergy Funerals

X. TRANSITIONS

- i. Celebration of New Ministry for an Incumbent



Diocese of Montreal – Anglican Church of Canada CLERGY HANDBOOK SECTION I— Appendices

- I. MAKING SCRIPTURE READINGS INCLUSIVE
- II. A FORM OF EMERGENCY BAPTISM
- III. A MODEL FOR CATECHESIS OF (NON-ACTIVE) PARENTS SEEKING BAPTISM FOR THEIR CHILDREN
- IV. PASTORAL LETTER ON CONFIRMATION
- V. INTINCTION
- VI. GENERAL SYNOD CANON XXI - SCHEDULE A: DECLARATION
- VII. GENERAL SYNOD CANON XXI - SCHEDULE E: MARRIAGE PREPARATION
- VIII. GUIDELINES FOR MARRIAGE PREPARATION FOR DIVORCED PERSONS SEEKING REMARRIAGE
- IX. THE CELEBRATION OF A NEW MINISTRY: SERVICE OF INDUCTION
- X. GUIDELINES FOR ANGLICAN AND LUTHERAN PRIESTS AND PASTORS SERVING APPOINTMENTS IN EACH OTHER'S CHURCHES
- XI. GUIDELINES FOR COMMON WORSHIP FOR LUTHERANS AND ANGLICANS IN CANADA
- XII. MATTERS RELATING TO THE DIACONATE
- XIII. NOTES FOR THE BISHOP'S CHAPLAIN
- XIV. LAY READERS
- XV. REGIONAL DEANS
- XVI. OFFICE FOR THE INSTALLATION OF A REGIONAL DEAN
- XVII. ARCHDEACONS
- XVIII. WELCOMING A GUEST
- XIX. DISPOSING OF OLD SACRED TEXTS



Diocese of Montreal – Anglican Church of Canada INTRODUCTION

The following pages are brought together from numerous Episcopal directives issued over the years, from previous editions of the Clergy Handbook, and new material. They are to be read in conjunction with the Church Temporalities Act, the Royal Letters Patent of 1850, and the Canons of the Diocese of Montreal (issued as a separate book), of the Canons of the Province of Canada, and of the Canons of the Anglican Church of Canada. The Church Temporalities Act and the Royal Letters Patent of 1850 are included in this handbook. The Canons of the Diocese of Montreal, the Canons of the Province of Canada, and the Canons of the National Church may all be found online.

Given that most of the clergy are members of parish corporations and are therefore jointly responsible, with their Wardens, for conforming to civil and canon law, the clergy should also be familiar with the contents of the Wardens' Handbook, and Wardens should be aware of the contents of this Handbook. Wardens will be able to access copies of this handbook online at the diocesan website.

This Handbook, along with the Warden's Handbook and the Book of Canons will be updated periodically. The sections are laid out in such a way to make each entry is self contained. This will facilitate easy replacement of a section if it is amended or replaced. The changes will be made to the online document by the Bishop's Office and notice of page replacements will be made by the Bishop's Office via e-mail to all clergy. It is the cleric's responsibility to ensure that the handbook is kept up to date.

The regular letters from the Bishop sometimes contain directives for the clergy of the Diocese. These are considered to be in effect from the time of distribution and will added to the Handbook during the next online update.

This handbook is in three sections: Liturgy with Appendixes, Diocesan Employment Policies with Appendixes and a collection of directives and suggestions in the form of a checklist.

Work on this document has been ongoing for the last three years and the finished product reflects the dedication taken to ensure that everything contained within it is up to date and relevant. This is an ongoing document and changes will have to be made from time to time. If, however, things have been omitted, mistakes have been made, or concerns have been raised then the Human Resources Committee is eager to hear about them. The Committee welcomes and encourages feedback and suggestions concerning the Clergy Handbook.

Unless otherwise stated, the contents of this handbook are promulgated on November 1st 2009, the Feast of All Saints.



Diocese of Montreal – Anglican Church of Canada

I. EPISCOPAL MINISTRY—

i. PASTORALS

It is a matter of discipline and an absolute requirement that all clergy, without exception, read pastorals of the diocesan Bishop as appointed. These communication are called 'pastorals' not because they are of a pastoral nature, although this could be the case, but because they are from the chief 'pastor' of the Diocese.

In the Anglican Church of Canada the diocesan Bishop is the chief pastor. As such, all parishes are under his pastoral oversight. The Bishop has the right and duty to communicate with the people from time to time. It has been traditional to have pastoral letters read in all churches as an economic and most direct method of communicating important matters. The reading of the pastoral has the same effect as though the pastoral was mailed individually to each person. No person, lay or clerical, has any right to interpose himself or herself between the Bishop and the people, nor can any person in any way attempt to censor or restrict such communication. It is not within the power of any incumbent or lay person to withhold such communication for any reason from the people of their parish and it is improper for any person, other than the diocesan Bishop, to assume the responsibility which is exercised by a Bishop when he/she decides to issue a pastoral.



Diocese of Montreal – Anglican Church of Canada

I. EPISCOPAL MINISTRY—

ii. PROTOCOL FOR PARISH INVITATIONS TO THE BISHOP

The Bishop should be invited by the Corporation to all significant anniversaries and major events within a parish. This does not imply that the Bishop will be able to be present. This gives the bishop the opportunity to send a representative if he/she chooses.

It is the responsibility of the incumbent to invite the Bishop to attend a main Sunday Service at least once every three years. Episcopal visits do not have to be arranged only when a parish has people ready to be confirmed.

Clerics wishing to request an Episcopal visit should contact the Bishop's secretary. Please ensure that numerous dates are offered and that the form (which will be sent you upon request) is filled out and sent in well in advance of the date you wish the visit to occur to increase the likelihood that a mutually acceptable date will be found.



Diocese of Montreal – Anglican Church of Canada

I. EPISCOPAL MINISTRY—

iii. WHEN THE BISHOP COMES FOR BAPTISM, CONFIRMATION OR THE EUCHARIST

1. Please provide a convenient parking place for the Bishop and alert someone (e.g. the Bishop's chaplain) to assist with luggage upon the Bishop's arrival.
2. At the Eucharist the Bishop is the celebrant by right. The Bishop may ask the Incumbent and the Archdeacon or Regional Dean, if present, to concelebrate.
3. The Incumbent of the parish is responsible for the rehearsal of candidates and the preparation of candidates for the receiving of First Communion. This will help to overcome undue nervousness and avoid embarrassment and confusion.
4. The rite used for Confirmations is from the BAS.
5. As a courtesy, send in advance a copy of the service leaflet to the Bishop before it is put into print. This would also be the time to take/ send in certificates to be signed.
6. If the Bishop is to sit for the Confirmation, a suitable chair for the Bishop should be placed at the chancel steps in ample time before the service. If possible the moving of a heavy chair from the chancel steps to the sanctuary during the service should be avoided.
7. It is a good custom for announcements to be made prior to the beginning of the service.
8. The incumbent will arrange for a chaplain (a server) to assist the Bishop, hold the Bishop's pastoral staff and mitre when the Bishop is not using them, etc. See APPENDIX: XIII
9. The Bishop should be given an opportunity to greet all the candidates for Baptism/Confirmation individually with their families, after the service. The Bishop may prefer to meet with the Confirmation class at some time prior to the service.
10. If there is a large number of candidates and the Bishop's chaplain and the priest standing next to the Bishop do not know everyone's name well, it is desirable and helpful, that a candidate for the laying-on-of-hands, before kneeling before the Bishop, hand a card with his/her Christian name (first name and middle name) on it to one of the assistants standing next to the Bishop.
11. It is not required that women and girls wear veils, though this may be customary in some parishes.
12. Confirmation candidates may process with the choir; or if it is preferable they may be brought to their pews by the incumbent shortly before the beginning of the service.
13. The candidates should be confirmed singly or in pairs, according to the number of those to be confirmed. If there are ten or fewer, each should be confirmed singly. It is permissible for pairs of candidates, such as husband and wife, mother and daughter, father and son, to be confirmed together.
14. Previously confirmed persons from the Roman Catholic or Orthodox churches, or Lutheran or Old Catholic churches in communion with the Anglican Church, are presented for reception after the presentation of the Confirmation candidates.
15. The names of those who have been confirmed and/or who have received First Communion should be entered in a special register possessed by the parish for that purpose.



Diocese of Montreal – Anglican Church of Canada
II. LITURGY—
i. BIBLICAL TRANSITIONS FOR PUBLIC READING IN THE DIOCESE OF MONTREAL

Version for public reading, and for all diocesan liturgical gatherings:

New Revised Standard Version (1989)

Also permitted for public reading in the Anglican Church of Canada, as recommended by the National Doctrine and Worship Committee to the House of Bishop in 1987 (by date of publication) and approved by the Bishop of Montreal:

The King James Bible–The Authorised Version (1611)

Revised Standard Version (1952)

New International Version (1978)

New Jerusalem (1985)

These guidelines refer only to English language versions. The French *Traduction œcuménique de la Bible* is preferred for French usage. For congregations using other languages, please discuss with the Bishop your choice of a version.

For issues regarding inclusive language, please refer to the *Inclusive Language Guidelines, Diocese of Montreal*.

See APPENDIX: I



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

ii. RESPONSIBILITY OF PREACHING

1. There should normally be a sermon preached at every Sunday service (early as well as main service), at major feasts, and at main mid-week services. If another qualified preacher has not been designated, the responsibility for preaching falls with the presider.

“It is appropriate that there be some reflection on the word of God at every eucharist, even at weekday celebrations and at early Sunday morning eucharists, so that the good news of the gospel can be heard and responded to in a living way by the congregation.” (BAS, p. 175)

2. The sermon should normally consist in reflection on one or more of the lectionary readings, so that it forms part of the church’s regular discipline of hearing and reflecting on the word of God. Topical sermons should be the exception rather than the rule.
3. Note that the lectionary readings on any given Sunday in the season after Pentecost are not intended to be thematically related to one another. While a preacher may wish to refer to two or more readings when there is a real connection, the custom of always commenting on all three readings or automatically seeking a common theme is to be discouraged. At best, this practice leads to a superficial engagement with the texts; at worst, it will actually distort what the text is saying to make it fit a pattern.
4. While preachers borrow insights, examples and materials from a variety of sources, it is understood that the sermon as a whole is the preacher’s own work. In a fundamental way, each sermon is unique and unrepeatable: a discernment of what God is saying at a particular time to a particular congregation through a particular individual. A preacher should normally not read a sermon from another context (found on the internet, for example). If in the exceptional case it seems appropriate, then it should always be with acknowledgement of the source.



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

iii. INCLUSIVE LANGUAGE GUIDELINES

Simple, unobtrusive changes can create a climate of affirmation which, far from distorting, more faithfully expresses the heart of the Gospel.

To further the use of inclusive language in our liturgies, the Bishop offers the following guidelines.

1. I request the use of the New Revised Standard Version (1989) of the Bible at all diocesan liturgical gatherings, and I strongly recommend its use at parish liturgies. This version needs no changes as it already uses inclusive language.
2. If it is desired to alter the text of lectionary readings to make them inclusive, please refer to the guide Making Scripture Inclusive by Sister Thelma Anne, SSJD See APPENDIX: I
3. See also the article "Inclusive Language and the Liturgy of the Anglican Church of Canada" by Bishop Victoria Matthews in the Book of Alternative Services Evaluation Commission's Final Report to General Synod 1995, available from the Anglican Book Centre.



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

iv. AUTHORISED LITURGIES

Liturgies authorised by the Bishop for use in public services in the Diocese of Montreal are the following:

1. The Book of Common Prayer (1959) and French translations prepared by the National Church.
2. The Book of Alternative Services (1985) and French translations prepared by the National Church.
3. The Book of Occasional Celebrations of the Anglican Church of Canada (1992) and French translations prepared by the National Church.
4. For All the Saints: Prayers and Readings for Saint's Days according to the Calendar of the Book of Alternative Services of the Anglican Church of Canada (1994) and French translations prepared by the National Church.
5. Where liturgies have not been provided in other languages by the Anglican Church of Canada, the French Prayer Book and the Spanish Prayer Book of the Episcopal Church of the United States of America are authorised.
6. Exceptions to the above ruling are as follows:
 - 6.1. The Induction Rite from the Book of Occasional Services is not authorised and an Induction Rite for use in this Diocese is provided in this Clergy Handbook as APPENDIX: IX
 - 6.2. By the authority of Canon 14 of the General Synod of the Anglican Church of Canada the third collect appointed for Good Friday, p.174 of the Book of Common Prayer, is no longer authorised and shall be omitted.
 - 6.3. The collects from Common Worship (C of E 2000) are authorised for use.
 - 6.4. The Blessing of a Civil Marriage from the Book of Occasional Services is not authorised.
7. The Revised Common Lectionary (1992), authorised by General Synod and the Diocese of Montreal in 1995, is the only authorised lectionary. Others may only be used only with the approval of the Bishop. It shall be used, even where the usual Sunday liturgy is from the Book of Common Prayer.
8. As the continuous daily lectionary is not conducive to weekday services unless one attends a daily mass or office, the C of E's Daily Lectionary Schedule II is authorised for use in the Diocese. This lectionary provides integrated readings for use when there is a single weekday service such as a Wednesday evening Eucharist or Evensong.
9. No other rites may be used without the express permission of the Bishop.
10. It is increasingly apparent, except in a few communities, that only the Feast of Christmas, and the fasts of Ash Wednesday and Good Friday, as Christian observances which fall on a weekday, have any probability of being widely observed. The BAS permits Epiphany to be kept on the Sunday before (anticipated) the 6th of January and All Saints to be observed on the Sunday after (transferred) November 1st. Ascension is allowed to be observed instead of the Sunday After Ascension. This is to be encouraged, so that all of the seven Great Feasts of the Church have the greatest chance of being observed by congregations.
11. As the BAS makes no provision for the last Sunday after Epiphany, the propers and readings for the Feast of the Transfiguration are to be used (ACC National Worship Consultations Synoptic Provincial Summary 2001).
12. The Patronal Feast may be transferred to Sunday outside of the seasons of Advent, Lent and Easter.

13. McCausland's Order of Divine Service, published annually by the Anglican Book Centre, is a useful guide to the lectionary and the cycles of feasts, fasts and seasons and is to be commended for use. Please note the guidelines given in General Remarks concerning the primary observance of the seasons of Advent, Lent and Easter as integrated, themed, and intentional and, therefore, the use of weekday Feasts, Holy Days, Memorials and Commemorations during these seasons should reflect this. Observation of Memorials, and Commemorations during these seasons should be restricted to the addition of a second collect and the readings should be those of the season and not of the observation. It also provides suggestions for hymns based on the lectionary for all Sundays and Feasts.
14. The C of E's Common Worship materials provide a wealth of liturgical and pastoral materials unparalleled since the Reformation (for example the pastoral guidelines and liturgical materials provided for in the event of the death of a child). Although the services themselves are not automatically authorised, the *Daily Prayer* volume and the propers, including the supplementary material found in the volumes *Times and Seasons* and *Festivals* are. Experimental use of these liturgical and pastoral materials is encouraged by the Bishop but only after consultation with him. For your information, The Book of Common Worship is found in eight different volumes:

- Common Worship: Services and Prayers for the Church of England (2000)
- Common Worship: President's Edition (2000)
- Common Worship: Pastoral Services (2000)
- Common Worship: Daily Prayer (2005)
- Common Worship: Christian Initiation (2006)
- Common Worship: Ordination Services (2006)
- Common Worship: Times and Seasons (2006)
- Common Worship: Festivals (2008)

These texts may be found online at: <http://www.cofe.anglican.org/worship/liturgy/commonworship/>



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

V. BISHOP'S SUGGESTED PRINCIPLES FOR DIOCESAN AND DEANERY LITURGIES

1. It is recognized that there are a variety of musical settings for the Eucharist being used throughout the diocese. Many of these are well known and are worthy of use at diocesan liturgies. It should be possible for the congregation to sing the parts of the liturgy when we gather at these occasions.
2. The vestments of the participating clergy should be uniform, if at all possible.
3. For the proclamation of the Word
 - 3.1 The symbolic focus of this part of the liturgy is the Gospel Book.
 - 3.2 Psalms, hymns and anthems between readings should be thematic and serve the proclamation of the Word.At special liturgies:
 - 3.3 When on Sunday morning the lections of the day should be used.
 - 3.4 When in the afternoon or evening use the colour of the day or white or red.
 - 3.5 During the Easter season the colour is always white, and hymns and lections should reflect the season.
 - 3.6 Care must be taken in choosing readers who reflect the nature of the gathered community and who have the gift for proclaiming.
 - 3.7 The person reading the Gospel should be a deacon, if one is available.
4. At Ordinations - The principal symbol is the laying-on-of-hands and prayer. The vesture of ordinands should be uniform.
5. For the Prayers of the People and/or Litanies -
 - 5.1 Should be led by a deacon or a lay person who can both frame effective and evocative language for the prayers and use a clear, audible voice.
 - 5.2 The particular character of liturgical prayer ought not to be lost by inappropriate additions or by "padding" (as might be done in a prayer group). See: The Role of the Laity and Intercessors in the LiturgyAt Ordinations:
 - 5.3 The litany could be enriched by drawing upon the great litany or a Litany of the Saints.At General Confession:
 - 5.4 A genuine silence for recollecting should be kept after the invitation.
6. For the Eucharistic celebration –
 - (i) Preparation
 - 6.1 A procession of the gifts (money, bread and wine) is appropriate and is to be received by those actually preparing the altar.

- 6.2 M.C. should carefully estimate the number of communicants so as to prevent consecrating much more than is required for the communion.
- 6.3 Only one chalice should be on the altar during the Eucharistic prayer. Others may be brought to the altar and filled afterwards.

(ii) The Eucharistic Prayer

- 6.4 The new incumbent and the regional dean will be asked to stand at the altar with the Bishop/Archdeacon at inductions.
- 6.5 The newly ordained priests will concelebrate with the Bishop at ordinations.
- 6.6 One may be chosen to lift the chalice if the consecrated elements are raised at the doxology.

(iii) Communion

- 6.7 Communion stations are encouraged where space and numbers require, but notice of these should appear in the bulletin and not be verbally announced.

(iv) Ablutions

- 6.8 It is strongly recommended that ablutions take place after the liturgy at the credence table or in the vestry/sacristy.



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

vi. THE ROLE OF THE LAITY AND INTERCESSORS IN THE LITURGY

TRAINING

Increasingly lay-people are playing a role in the conduct of liturgy, not only as altar guild, servers, choristers or sides-people, but also as readers, intercessors, and Communion ministers. It is the priest who is over-all responsible for the liturgy of the parish and to see that what is done is done well. Readers and servers need to be rehearsed; Communion administrators and altar-guild members need to be trained.

INTERCESSIONS

Nowhere is this more evident or important than in the leading of intercessions. For some, the temptation to use the time (which should not be longer than five minutes) as an opportunity for preaching, announcements, and news (sometimes verging on gossip) is almost irresistible. A pastor has as much right to review intercessions in advance as to review a sermon to be preached by a layperson or curate.

CYCLES OF PRAYER

Especially important are the cycles of prayer. Intercessions sometimes give the impression that there are no Christians beyond the parish boundaries. We belong to a diocesan family, and to a world-wide Communion which badly needs our prayers. The diocese is the basic unit of the Christian family: intercessions for the Church should begin with the Bishop (as the local focus of Apostolic ministry) and the diocesan cycle, and work their way outwards the Province and our Metropolitan, the national Church and our Primate, the world-wide Anglican Communion and the Archbishop of Canterbury, as well as particular concerns like diocesan or parish prayer-partners, the Lambeth Conference, etc.

THE DEPARTED

The cycles of prayer for the Church Militant remind us that we are part of a much larger whole, the Church Catholic. Another such reminder is the remembrance of the parish's departed at the weekly liturgy. A regularly-updated Book of Remembrance, from which the names of the departed are read annually on their anniversaries, is a valuable reminder that we all are part of one family, and that this is not terminated at death.



Diocese of Montreal – Anglican Church of Canada

II. LITURGY— vii. CEREMONIAL

The Diocese of Montreal reflects as wide a spectrum of Anglican usage as any other Anglican diocese, and it would be both futile and counter-productive to expect any kind of uniformity. Nevertheless, a few broad principles apply across the spectrum and should be observed, especially when it comes to the personal usages of the clergy when at the altar.

When the custom was to celebrate with the priest's back to the people, the gestures of the priest did not add or subtract from the liturgy as far as those in the pews saw. Now that *versus populum* celebrations are virtually the norm, what the priest does has to be significant, in the fullest sense of the term. Few gestures, large enough to be visible and meaningful to the congregation are what is called for. The presiding priest should be able to answer without hesitation a question from a parishioner about ceremonial.

As important as gesture is the spoken word: its speed, its articulation, and its cadence. Too fast becomes a gabble; too slow is a bore; dropping one's voice at the end of a sentence and poor articulation of the words of the liturgy are difficult for the hard of hearing. No word is unimportant: if the worshipper loses an "and" in a prayer, he or she may lose the whole thread of thought.

True, the faithful may be following the liturgy in a book – but the whole point of a liturgy is that, if need be, a worshipper can participate in it with the eye alone, or the ear alone. So, for example, blind parishioners should be able to follow without a problem a well-articulated liturgy which is accessible to them only by ear.



Diocese of Montreal – Anglican Church of Canada

II. LITURGY—

viii. VESTURE AND ADDRESS

The clergy of the Diocese of Montreal are to wear at least choir dress (cassock, surplice and tippet/stole) or alb/cassock-alb and stole at all public services except in extreme circumstances. All clerics should be in possession of a cassock, surplice and a tippet. Server's cassocks and surplices may be purchased very inexpensively if finances are an issue. It is not permitted to officiate at regular public worship in clerical or lay street wear.

CHOIR OFFICES

Cassock, surplice, and tippet (preaching scarf), donned in that order. The tippet should be broad, and should come within a couple of inches of the hem of the surplice. Academic Hoods and Bands may be worn. If a cotta is used instead of a surplice then a tippet is not worn and a mozzetta may be worn instead of the tippet.

Deacons wear choir habit in exactly the same way.

Tippets, Academic Hoods, and bands are not worn with albs.

Orders and Military Medals may only be worn with choir dress (such as Remembrance Day).

CONVOCATION DRESS

There are rare occasions when the clergy are to be in convocation (Academic) dress. Certain clergy associated with the Montreal Diocesan Theological College wear convocation dress at the annual College Convocation.

Cassock, sash (fascia, cassock cincture), bands, academic gown of your degree, academic hood of your highest degree, and academic hat (either worn or carried) makes up Anglican Convocation Dress.

EUCCHARISTIC VESTMENTS

Alb and amice or cassock-alb, cincture/ girdle, maniple, stole and chasuble, donned in that order.

Deacons wear their stoles over the left shoulder. Many priests still follow the old custom of crossing the stole over their chest, and holding it in place with the cincture. Bishops wear their stoles falling straight down, from the shoulders, held in place with the cincture.

Cassock, surplice/cotta and stole is also sometimes seen in Anglican usage.

Increasingly common is an alb with stole. In such cases, the stole is usually worn falling straight down from the shoulders, and not crossed. In such cases frequently a cincture / girdle is not worn.

Also sometimes seen is the wearing of a stole over the chasuble. This usually only works well if both chasuble and stole have been purpose-designed for this style of vesture.

Traditionally there are two different types of stole: one is for use under a chasuble or over an alb and is long and of the same width and the second is for use with a surplice and is shorter, broader and usually wider at the two ends. The use of the latter as the former often looks odd.

COPES

If a cope is worn for a Choir Office then it is worn over a cassock and surplice/cotta and one does not wear a tippet, or academic hood. If a cope is worn for a service when a stole is worn than it can be worn over either a cassock and surplice/cotta or an alb/cassock alb.

CASSOCK-ALBS

Some albs are made in such a way that they can be treated as if they were white cassocks (used commonly in hot climates or in the summer). However, a cassock-alb must be treated as one or the other, a cassock or an alb, and not both at the same time.

If it is being treated as a white cassock, then a cassock sash may be worn and something (surplice/cotta or alb) is worn over it, as one would over a black cassock. If it is being worn as an alb, then it cannot be treated as a cassock – e.g., with the belt, sash or cincture of a cassock and a stole, at the same time.

THE CATHEDRAL CHAPTER: ARCHDEACONS AND CANONS

In the Diocese of Montreal, Canons and Archdeacons are vested with a mozzetta (shoulder cape) at the time of their collation or installation. They are also given a lined Tippet which may replace their normal black one. The mozzetta is worn at Cathedral functions when the Cathedral Chapter is expected to robe or at any other suitable time. In the evolution of Western clerical dress the mozzetta and the tippet derive from the same garment as also the surplice and cotta, and the Canterbury cap and biretta derive from a common ancestor. Thus, if it is a choir office, there is no need to wear the tippet over the mozzetta. A priest in surplice, tippet and Canterbury cap and a priest in a cotta, mozzetta and biretta are actually dressed in the same way. One usage took hold in England and the other on the Continent. Today, Anglicans use both forms of dress.

1. Dean: scarlet, lined scarlet, with black scarf lined scarlet
2. Archdeacons: purple, lined purple, with black scarf lined purple
3. Cathedral Canons: black lined scarlet, with black scarf lined scarlet
4. Diocesan Canons: black lined purple, with black scarf lined purple.
5. These are worn with cassock and surplice/cotta only (i.e., they are choir habit), not with an alb.
6. At Sacramental services a stole may be worn with the mozzetta, either over the mozzetta and hood, or (if the stole is not too bulky) over the mozzetta but under the small hood at the back and never underneath the mozzetta.
7. The cassock of the Bishop and Archdeacons may be piped Episcopal purple (fuchsia), with buttons, sash and sleeve cuffs of the same colour.
8. The cassock of the Dean and Canons may be piped scarlet, with buttons, and sash of the same colour. The Dean may have sleeve cuffs of the same colour.
9. Only a Bishop wears a purple cassock, and a purple shirt.
10. Only a Bishop wears a pectoral cross over a cassock or any other liturgical vesture. Traditionally this has been adhered to for any type of clerical dress including a clergy shirt.

FORMS OF ADDRESS OF CLERGY

Deacon or Priest

Address (outside of envelope):	The Reverend Jane Smith The Rev. John Brown
Salutation (letter or conversation):	Dear Ms. Smith Dear Mr. Brown

Canon

Address (outside of envelope):	The Reverend Canon John Brown The Rev. Canon Jane Smith
Salutation (letter or conversation):	Dear Canon Brown

Dean of Cathedral

Address (outside of envelope):	The Very Reverend Jane Smith The Very Rev. John Brown
Salutation (letter or conversation):	Dear Dean Smith

Archdeacon

Address (outside of envelope):	The Venerable John Brown The Ven. Jane Smith
Salutation (letter or conversation):	Dear Archdeacon Brown

Bishop

Address (outside of envelope):	The Right Reverend John Brown The Rt. Rev. Jane Smith
Salutation (letter or conversation):	Dear Bishop Brown

Archbishop

Address (outside of envelope):	The Most Reverend Jane Smith The Most Rev. John Brown
Salutation (letter or conversation):	Dear Archbishop Smith Your Grace

NOTE: The use of the Title 'Father' is preferred by some male priests and some women prefer the use of the title 'Mother'. These are customs and are not official forms of address. However priests who are also members of Religious Orders are often technically 'The Rev'd Father'. Some female Religious Orders refer to their ordained members as 'The Rev'd Sister'. The use of the titles 'Sister', 'Brother', 'Dom', 'Dame', 'Father' and 'Mother' are used by particular Religious Orders who regulate the appropriate form of address.

The abbreviation for Reverend is either 'Rev.' or 'Rev'd'. It is acceptable to add the word 'Deacon' after 'Rev'd' for Deacons: The Rev'd Deacon John Brown. It is customary in this Diocese to add the letters 'RD' after the names of acting Regional Deans.



Diocese of Montreal – Anglican Church of Canada

III. SPIRITUAL LIFE— i. THE DIVINE OFFICE

Clerics are reminded of their obligation to pray the Divine Office as part of their role in the corporate prayer of the Church Universal. It is encouraged that this be done in church when practicable so that the laity have the chance to participate. It is customary to ring the church bell before the office.

The Daily Office is not the private prayer of the individual cleric but rather is part of the cleric's participation in his/her role as the local representative of the church.

The tradition of the Anglican, Roman Catholic and Orthodox churches holds that the daily recitation of offices and the participation in the corporate reading of the scriptures as set out by the daily office lectionary, and the observance of the feasts, commemorations, memorials and fasts of the church is one of the formative foundations of the ordained life. We are taught that this discipline, amongst the many other benefits derived, protects us from the individualism that is so often produced when we drift from forms of objective, systematic disciplines that tie us to the wider community and leaves us isolated with only our own resources to fall back upon.

One often hears from clerics that it is difficult to find the time to say the offices in this busy world. A minimalistic reading of Morning Prayer (Mattins) or Evening Prayer (Evensong) should take no more than fifteen minutes each. If a cleric is having trouble finding half an hour for corporate prayer each day then it is a possible sign that priorities and time management need to be looked at carefully or that stress and overwork have begun to take their toll. The Church fathers and mothers have taught us consistently through the centuries that when one is stressed or overworked then it is a sign that more prayer is needed not less. Prayer relies of the strength of God to minister through us and not on our determination to find the strength to do it ourselves. Pelagianism is still to be rejected, no matter how often it recurs in the life of the Church. If a cleric is having trouble in this regard it is important to seek the help of an experienced priest or a spiritual director.

Many clerics have found that their daily personal time for meditation fits naturally into the office after the scripture readings and intercession and before the concluding rite. Many breviaries even suggest this in the rubrics. This is one way of combining both the corporate and the private dimensions of a particular cleric's prayer life into one unified prayer time.

Diocese of Montreal – Anglican Church of Canada
IV. THE DIACONATE



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION— i. BAPTISM

In the Christian community, both within Anglicanism and in ecumenical dialogue, the fundamental importance of Baptism is increasingly being recognised. At the same time, in our increasingly-secular society Baptism still has an important place in many people's minds as a "rite of passage" for their newborn children (and, indeed, as a "right" to which they are entitled, no matter how tenuous the family's connection with the church).

An additional factor is that there are more and more adults coming to faith who have never been Baptised, so we are returning to the origins of Baptism as a rite for mature converts, and away from what for so many centuries has been regarded as normative: infant Baptism.

How we "do" Baptism is therefore more important than ever: who should be Baptised, what preparation should there be for Baptism, and how the rite itself should be performed.

WHO

The above notwithstanding, Baptism is still most commonly administered to infants. The two extreme positions held with regard to infant Baptism are:

1. That we baptise every baby for whom a request is made just as a matter of course.
2. That the parents must be attending church every Sunday.

Both positions present problems. We cannot treat Baptism lightly, with no regard to the seriousness of the promises made or to the need for the newly Baptised to be nurtured in a Christian home and to be built into the Christian worshipping family. Infant Baptism has always presupposed

1. That the parents have a Christian faith that they wish to share with their children, and
2. That there will be a public opportunity for children reaching years of discretion to renew their Baptismal vows personally.

On the other hand, if we are too legalistic concerning regulations that must be fulfilled, we can give the impression that grace is bought by works. Such a stand might close the door on a pastoral opportunity to bring a family, over time, to mature faith and commitment – a process that can take years.

The arranging of a Baptism should therefore be seen as an important pastoral opportunity and a time of teaching. The process should include some combination of:

1. Meetings between the parents (and godparents) and the priest;
2. Meetings of the parents (and godparents) with members of the congregation who are also parents;
3. A program of instruction provided by the local congregation, or the priest, to which the parents and godparents could come, and where any number of families could be present on designated occasions. In some situations, this could be on an ecumenical or deanery level. It is recommended that the

instruction concerning Baptism as found in the BCP and in the BAS be used as a basis, stressing the Sacramental significance of the occasion.

CHILDREN FROM OUT-OF-PARISH

A priest should not baptise children from other parishes unless the parents are effectively transferring their membership in an active worshipping way to his or her own parish. Nevertheless, it should be possible to respond to the wishes of those who want to have a child Baptised at a church which holds special significance for the family: e.g. a place where other Sacramental acts have occurred over the years, or where the family can be assembled. In such cases:

1. If the family is a church-going family, a letter of commendation and permission should be obtained from the priest of the church where the family regularly worships.
2. If the family is not a church-going family, permission should nevertheless be obtained from their local priest, so that a pastoral contact where they live can be established. This leaves open the whole issue of Baptismal preparation, which is extremely difficult under these circumstances, but at the very least the local priest could be asked to do an initial interview.

In both cases, direct contact between the clergy involved, by phone or Email, is necessary, so there are no misunderstandings.

HOW

1. **The ceremony:** It goes without saying that, in a church which has incarnation at the heart of its faith, liturgy at the core of its corporate life, and Sacraments as its principle means of grace, our manner of celebrating the Sacraments should illustrate what the Sacrament is all about.

When applied to Baptism, this principle should make it obvious that the tracing of a sign of the Cross on the forehead with a damp finger, or placing a wet palm on a baby's head, is not an adequate sign of what we believe about Baptism. Birthing and washing are strenuous activities, so the Sacrament of Baptism must be administered by immersion, or by the pouring of water over the candidate, in such a way that the action of pouring may be both seen and heard.

2. **The formula:** There is occasionally debate about the apparently gender-exclusive language of the traditional Baptismal formula ("Father, Son ..."). But the Trinitarian words are a scriptural and ecumenically-accepted formula. The substitution of function for relationship ("Creator, Redeemer, Sanctifier" for "Father, Son and Holy Spirit") does not get us very far theologically, and would be considered subversive ecumenically. Therefore it is not permitted.
3. **Chrism:** The BAS permits the anointing of the candidate with chrism immediately after the Baptism. The use of this traditional sign of the "sealing of the Holy Spirit" does not mean that the candidate may not be, or need not be, confirmed at a later date.

WHERE & WHEN

1. Baptism should take place at the principle Sunday service in the parish church where the family is living and practicing their faith.

2. Baptism should take place at a public service of worship, ideally the Eucharist, thereby renewing the meaning of Baptism for the whole parish.
3. Private Baptisms should be held only in emergency situations.
4. If possible, more than one candidate (infant or adult) should be involved, to emphasize the corporate nature of the act.
5. The parish should be encouraged to find meaningful ways in which to integrate the newly Baptised and their families into the life and witness of the worshipping community.
6. The times of year indicated by the BAS as particularly suitable for Baptism (p. 163: Namely; The Baptism of the Lord, Easter Sunday, Pentecost and All Saints) should be honoured as much as is pastorally possible. The renewal of Baptismal Vows at those times (and especially Easter), even if there is not a Baptism, is a valuable reminder to all the Baptised.
7. Godparents must be Baptised, practicing Christians.



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION—

ii. EMERGENCY BAPTISM IN THE DIOCESE OF MONTREAL

Anglicans who serve in hospitals and other treatment centers have opportunity, from time to time, to administer and advise on emergency Baptism. Nurses, doctors, chaplains, parish clergy all face this issue, usually in an ecumenical and multi-faith setting. As our awareness of the implications of Baptism grows, so does our need for mutual support in this sometimes difficult area of Sacramental practice.

The following guidelines are offered by the Bishop to assist in finding faithful ways of acting in such situations. Anglicans are seldom in a position to regulate the practice of emergency Baptism in an institution; and in some places a responsible ecumenical policy may have been developed. Nevertheless, Anglicans may legitimately articulate the particular practice of Baptism they feel bound to acknowledge as valid, and which they wish to encourage.

One of the ways these guidelines can be used, especially in a deanery or area where such institutions are located, is for the clergy to discuss the implementation of the guidelines, including in the discussion those members of the deanery or area most directly involved in the institutions; then a delegation can convey to the pastoral services departments of the institutions the concerns raised in the discussion, and offer assistance in implementing the guidelines as appropriate.

ANGLICAN GUIDELINES FOR EMERGENCY BAPTISM

Emergency Baptism may be administered to anyone in danger of dying unbaptised, provided that (a) in the case of an adult, there is evidence to show that the person is desirous of it; or, (b) in the case of an infant or young child, the parents request it. If there is reasonable doubt whether the person may already have been Baptised, conditional Baptism is to be used.

Those requesting emergency Baptism should be assured that questions of ultimate salvation or of the provision of a Christian funeral do not depend on whether the person has been Baptised.

The candidate and/or the family of the candidate shall be informed that if the candidate survives, recognition of the Baptism at a public celebration of the Sacrament is expected, in order that the Baptism may be acknowledged by the Church.

The recognition of an emergency Baptism at a public celebration of the Sacrament shall be recorded by the officiant of that service.

At the time of the Baptism, information concerning the Baptism shall also be provided to the pastoral services department (or equivalent) of the institution, so that the Baptism can be recorded.

A form for the administration of Baptism in emergency, with an attached form of certification, is provided as APPENDIX: II. In the exceptional circumstance that the only appropriate person to administer Baptism is a member of the candidate's family, hospital staff may be glad to have this form to provide.



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION—

iii. CONCERNING CATECHESIS

The word 'Catechesis' in this Clergy Handbook is taken to mean the instruction and formation of Baptismal and Confirmation candidates both before and immediately after the Sacrament has been administered. It is not to be taken as the restoration of the full Catechuminate as envisioned in the Book of Occasional Services of the Episcopal Church of the United States of America.

Catechesis is a fundamental pastoral ministry of the church, by which people are enabled to enter into the church's faith, share its life of service in love, and take responsibility for the hope which Christians share. It is a time of directed growth in discipleship and understanding, which has its centre in the celebration of holy Baptism or Confirmation. It may partly precede, and will also partly follow, the administration of Baptism or Confirmation, depending on the age at which the Sacrament is received.

The initial formation of its new or renewed Christians is a solemn responsibility of the Christian community. In the ancient church catechesis was a ministry under direct supervision of the Bishop, a supervision shared with the presbyters, deacons and catechists of the diocese. But the incorporation of new members is something that only the community as a whole can accomplish. For this reason catechesis can have a corporate and liturgical dimension; and it properly involves a variety of ministries from within the community of faith.

Those who enter catechesis also offer a vital ministry to the whole community: they become a living sign of that 'turning to Christ' of which Baptism and Confirmation speak. Turning to Christ can be understood as a journey in stages:

PERIOD ONE: EVANGELIZATION ("What do you seek?")

To this period belong the initial contact of enquirers with the Christian fellowship, the recognition of the mystery of God's grace at work already in their lives, and their attraction to the way of Christ. It is a time when people are encouraged to share the stories of their own lives, articulate their own questions and needs, and encounter the promise and challenge of the gospel. It is the responsibility of the church's members to share the meaning of the good news in their own lives, and to begin to discern on behalf of enquirers how Christ offers them hope, healing and friendship. Initially, the enquirers 'set the agenda' much of the time; and their Christian friends encourage them to follow more and more the moving of God's Spirit within their own hearts. But evangelization continues as a fundamental concern throughout catechesis as well, when the agenda is being set in a more directive fashion.

PERIOD TWO: CATECHUMENATE ("Is this person ready to enter the covenant?")

To this period belong regular participation of catechumens in the life of the community of faith; they share in the liturgy of the word, and receive direction in exploring the bearing of the Christian tradition upon their lives. It is a time for them to be introduced to the story of salvation as set forth in the scriptures; it is a time for helping them cultivate a life of prayer together; it is a time for drawing them into the church's apostolic mission of serving the world in the name of Christ. More and more the scriptures and creeds themselves 'set the agenda'. The basic aim in this period is to provide support and guidance for those who are undergoing an initial conversion of life to the way of Christ.

During this period, the handing on of the Christian tradition may be celebrated in a series of rites within the regular gatherings of the catechumens.

PERIOD THREE: CANDIDACY ("Do you renounce evil and turn to Christ?")

Baptism and Confirmation may be celebrated once it is clear that there is a true desire on the part of the catechumen to share in the calling of Christ and his/her church. Catechesis should not be probation. Nor should the choosing of a candidate for Baptism or Confirmation be the automatic reward for spending a certain length of time in the catechumenate; it should be an act of discernment.

The most appropriate time for Baptism and Confirmation is Easter, especially at the Great Vigil. Prayers for preparation for Baptism may be included within the Sunday liturgies during Lent. The Baptism of the Lord, Pentecost, and All Saints are also appropriate times (as suggested by the BAS). Lent is not a time for Baptisms or Confirmations as this season has developed partly as a period of preparation for these Sacraments. In communities where this practice has become normative, the Incumbent must be pastorally sensitive about how he/she goes about re-educating the community away from this practice.

This time of candidacy should focus upon the illumination, purification and strengthening of heart and soul, through spiritual direction and examination of conscience, and the practice of spiritual disciplines. It is important that sponsors share with the candidates for Baptism this experience of preparation.

PERIOD FOUR: MYSTAGOGIA ("Become who you are!")

This period begins after Baptism and Confirmation. While the fundamental formation of catechesis continues, it now has a radically new character as the Baptised and newly confirmed are encouraged to claim the power of the symbols with which they have begun to celebrate their new life. As they become capable of greater self-direction in their growth in faith and obedience to the Lord, and come to recognize their own responsibility within the church's mission and ministry, they should be guided into the fullness of the church's life, and become familiar with its history and fundamental teaching. Above all, they should be encouraged to discern their own particular calling, and guided in developing their special gifts.

The rites of this period are rites for all the people of God and take their place among the faithful. Mystagogia may include a Celebration of Commitment to Christian Service. But this period has no concluding ritual; informally it continues for the rest of one's life.

See APPENDIX: III



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION—

iv. THE MINISTRIES OF CATECHISTS

The community of faith is the principal minister of initiation; the community draws, welcomes and incorporates new members into itself as into Christ. Thus the people of God together play an essential and active role both in evangelism and in the rites of initiation. It is the responsibility of the community to reach out to others, to maintain a spirit of generous and humble openness to all whom God calls into the fellowship, and to provide from amongst its members the sponsors and other particular ministers of initiation. The community serves those who turn to Christ by generous hospitality, sympathetic support, discerning encouragement, and spiritual example.

The sponsor embodies the church's welcome and support for the catechumen (or the family of the catechumen). Sponsors pray for them, and accompany them throughout this pilgrimage, sharing from personal experience, and encouraging them in faith. Sponsors present their candidates before the community, thereby signifying their endorsement of them, and enabling the community wholeheartedly to receive them. For each catechumen there should be at least one sponsor from within the local community of faith.

Parents who bring children into the Christian life become the primary sponsors in the children's Baptism (though never without the sponsorship of other members of the community). In reaffirming their own Baptismal covenant, parents acknowledge the inescapable role they play as the children's first catechists. Godparents are the primary sponsors for those preparing for Confirmation.

The priest is responsible for the appointment of sponsors, and should personally assist people in deciding when to proceed to the catechumenate, and to Baptism or Confirmation. It is the priest's responsibility to provide for spiritual direction through catechesis, to adapt the rites to the pastoral needs of catechumens, and to lead new Christians into the fullness of Sacramental life.

The deacon is responsible for ensuring that the gospel is proclaimed to hearers with integrity, and for assisting in the discernment of their particular needs. The deacon is responsible for encouraging and leading catechumens and new Christians in the practice of Christian service.

The catechist, under the guidance of the priest, is responsible for leading catechumens and new Christians into an experience of hearing and responding to the word of God, and giving direction in the growth of faith and understanding.



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION— v. CATECHESIS MODELS

BAPTISMAL CATECHESIS FOR PARENTS

It is important that people be provided for in ways that are sufficiently flexible to take very different situations into account. Parents who are faithful members of the community, and have been catechised on the occasion of the Baptism of previous children need to be offered something very different from the lapsed parents coming with their first-born. The easy path is that of simply laying on a 'mini-course' and saying to all parents, "This is what everyone has to do." Such a path is to be avoided, if possible.

ACCEPTING A CHILD AS A CATECHUMEN

The impetus parents feel to do something (to get the baby 'done') right after the birth can be met in at least two constructive ways:

1. Thanksgiving for the Gift of a Child (BAS p. 610ff) is always appropriate, even in the case of those who declare that they have no intention of becoming regular participants in the church's life.
2. Accepting a catechumen can be appropriate in very different ways:
 - 2.1. Parents who are faithful members and indicate their intention to bring their child to Baptism may be encouraged to make the child a catechumen immediately (even though the next Baptismal celebration may be weeks away), thus establishing clearly the context in which the child's Baptism will be celebrated, and giving everyone the opportunity to welcome the baby without delay.
 - 2.2. Parents who are not part of the worshipping community and who are making contact simply because of the new baby may be challenged to discover what it is they really want for their child, and given the opportunity to make the child a catechumen. In this case, however, the ritual must be prepared for by incorporating the parents into hospitable gatherings where they can explore their expectations and hear what the church has to offer (above and beyond Baptism!) Whatever techniques may be thought useful in facilitating this, the absolutely essential one is the involvement of members of the community who are not parish staff.

For some families it will seem desirable to do both: to accept the child as a catechumen, and to give thanks for the gift of a child. For families in category (a), these may be done on the same occasion; for families in category (b) the thanksgiving may be done immediately, and the acceptance can be celebrated once the parents are clear that there is something more than the ritual of Baptism that they seek.

CHOOSING CHILDREN AS CANDIDATES FOR BAPTISM

The parish sponsor plays a number of important roles for both the family and the parish community, not least of which is the role of representative of the community. If everyone is aware of the sponsor's role, then the presence of the sponsor at the Baptism helps give credibility to the event for everyone.

What is required, then, is an encounter that enables parents and sponsor to discover together what the Baptismal covenant will mean for the life of this child and the child's family, and what the community must do for the family to support the child's growth in faith.

If newborns become catechumens promptly, if Baptisms are scheduled only for the great festivals, and if people are encouraged to see Baptism as something to prepare for rather than to rush into, then there will be adequate time to provide for this encounter. It will take different forms, depending upon the parents' situation and needs.

1. For mature and faithful members, a single session with a sponsor may suffice; nevertheless the arrival of a new member in the family inevitably changes the family, with consequences for the living out of the covenant. Older children of the family in particular can benefit from being drawn into this reconsideration of what it means to be committed together to the way of Christ, and of the ways in which the new member will be incorporated into that covenant life.
2. For parents still immature in their faith, but committed to the life of the church, catechesis should offer an opportunity to grasp afresh the good news, so that the child's Baptism may also be the celebration of the parents' renewal. If there are older children, they too can be drawn into this process.
3. For parents who have not yet made a commitment to the life of the church, it must be made clear that catechesis is offered to enable them to make that commitment. A ready-made programme which promises Baptism for their child if only they 'sit it out' fails to do this. Ideally they will be encouraged to share in the catechesis provided for adults approaching Baptism or Confirmation; their readiness will be discerned in the same manner; and the Baptism of the child will resurface as an issue only when they are ready to be restored as active members themselves. (Of course, if they are unbaptised, they may choose to become catechumens themselves.)

It is helpful to be able to offer prayers for the candidates in the weeks prior to Baptism. Thus, the final decision about a child's Baptism should be settled jointly by parents, sponsor, catechist and priest at least a couple of weeks before (and earlier if possible), so that the names of candidates can be announced and included in the prayers of the people.

CELEBRATING BAPTISM

The foregoing ensures that the final week(s) before Baptism are free for the exclusive purpose of the preparing to receive the grace of which Baptism is the Sacrament. This should not be downplayed merely because the candidate happens to be unconscious of it. Parents whose children are to be Baptised at Easter can simply be urged to see the Lenten and Holy Week observances as the normal form of preparation for them, and invited to participate fully. For Baptisms celebrated at other times, opportunity should be provided for parents to explore the meaning for themselves of the act of renunciation and adherence (BAS p.154). All parents can be encouraged to use the prayers for the candidates (BAS pp. 155-6), in the days leading up to the Baptism.

As for the ritual itself, the most helpful order is to experience it first, and then to reflect upon it. For this reason, parents should be burdened with as little as possible of the practical details. It may be helpful to rehearse sponsors (rather than parents) and to give to them the responsibility of steering the parents through the ritual.

After the event, parents need an opportunity to look back and see what it was that was said and done and given to their children in the Baptism. Awareness of Sacraments is not a matter of 'decoding by experts', but of ordinary Christians developing the eyes to see divine presence and meaning. Parents can be helped to see the Sacramental vocation of their children, and explore some of the ways in which their children can be helped to grow in this awareness, too. This is the context in which to reflect upon some of the ways in which the faith of children is formed and nurtured: through story, ritual, communal life, and shared acts of faithful love.

CATECHESIS FOR PARENTS BRINGING CHILDREN TO BAPTISM

In the initiation of children, it is appropriate that their parents pass through a form of catechesis as well. Parents should be enabled to celebrate the Baptism of their children as the reaffirmation of their own Baptismal covenant; and their catechetical formation should take seriously the stage of growth in their own response to the gospel, enabling them to make this reaffirmation genuinely. Children may be accepted as catechumens through their parents. Their commitment to Christian service should be primarily to the nurture and catechising of their own children; they and the other sponsors have the duty to help the children grow in the knowledge and love of God, and in their responsibilities as members of the church. The children's own experience of catechesis will be more gradual and much longer, continuing until the time when they are able to profess their faith as responsible adult members in the Sacrament of Confirmation. APPENDIX: III

CATECHESIS FOR BAPTISED CHILDREN

This is essentially a ministry of mystagogia: providing children the opportunity to grow into the meaning of their Baptism. It should consist of regular participation in the Eucharist, and a process of formation centered in scripture - hearing and responding to the word of God as it addresses their own situation and needs.

But as they begin to take responsibility for their own lives, they also need increasing opportunity to formulate their own questions and set their own agendas. The church must offer them the sensitivity and caring discernment characteristic of evangelization; for their entrance into adulthood is a time to discover for themselves, independently of their family traditions, the good news of God in Christ. In many cases it will be appropriate to offer them some form of ministry of restoration, as they relearn, in a new life situation, what it means to follow Christ.

CATECHESIS FOR BAPTISED ENQUIRERS

There are many more or less practicing members of the church who have never had the opportunity to receive any basic formation, and who could benefit from an experience of fundamental catechesis.

The Baptised who have been living outside the communion of the church may be restored through a catechetical formation which is also celebrated in stages: they may be welcomed as returning members; and they may celebrate the stages of their restoration in the rites of Ash Wednesday and Maundy Thursday, and make solemn reaffirmation of their Baptismal covenant at Easter. In this way they also become a living sign in the community of the covenant promise to 'repent and return to the Lord'.



Diocese of Montreal – Anglican Church of Canada

V. CHRISTIAN INITIATION— vi. CONFIRMATION

Our understanding of Confirmation is as a rite of mature ratification of Baptismal faith that opens one in a particular way to the work of the Holy Spirit. The grace of Baptism allows one who has reached the appropriate age to, by committing personally to the vows of Baptism, allows the Holy Spirit to strengthen them in their commitment to the Christian faith. When Confirmation is used as a gateway to participation in the Eucharist there is downward pressure on the age of Confirmation. With the renewed understanding that Baptism, of itself, admits to communion, as surely as it admits to the body of Christ, and the rite of First Communion is an option, then the pressure for early Confirmation is relieved so that the rite may actually express a mature ratification of Baptismal faith.

Early Confirmation, before the late teens, may lead to a reduction in the depth of catechesis, which is of particular concern in an age when opportunities for Christian instruction are so limited.

As the only prerequisite for participation in the Eucharist is now clearly Baptism, and the rite of First Communion is becoming common, early Confirmation for the purpose of admission to communion is to be discouraged. Confirmation continues to have a role in the "mature ratification" of a faith already practiced, and in the deepening of understanding of the faith through an accompanying period of intense catechesis that allows for an opening of the individual to the grace of the Holy Spirit. Both Confirmation, with Episcopal laying-on-of-hands and anointing and the Renewal of Baptismal Vows, as a repeatable act, are important in the growth in faith.

The opportunity afforded by late Confirmation should not be underestimated. As most teenagers are surrounded by those with few church connections and can come from families that also have tenuous ties to the church, the burden to 'keep the faith' can be intense. To enable them to be formed in the Christian faith will take a great deal of care and time. The Evangelical Lutheran Church has the longest Confirmation training period in Canada, two years, and also has the highest retention rate into adulthood. It is hard to imagine how one could run a Confirmation class in less than nine months of weekly gatherings. If we do, then it should come as no surprise that the Sacrament will have little meaning and that the signs of a mature commitment of life are not evident. We should also not be surprised if we lose them from our congregations. To prepare a young person for a life-long counter-cultural commitment needs to become one of the priorities in the life of the church. It is traditional that the most senior priest (i.e. the Incumbent) prepare and teach the classes. This is a sign of the importance of this ministry.

As a rule of thumb one should try and prepare youth as late as is feasibly possible. If you start too young then they are unable to make a serious commitment in the way intended by the rite. If you wait too late then many will leave home to attend an CGEP, sometimes far from the parish, and will become involved in too many other activities to properly give the time needed. Sixteen is probably about the right age, although this will differ from individual to individual. If you imagine that the individual is not mature enough to engage in a committed, serious, intimate relationship with another person, then they are probably too young to make a similar commitment to God.

CONFIRMATION AT THE CATHEDRAL

Confirmation services are held at the cathedral each year at the Easter Vigil. These services are particularly appropriate in circumstances where an individual would otherwise have to wait a considerable time before a parish or deanery Confirmation is to take place.

It would greatly assist the organisation and preparation for these services if the Bishop could be informed of the number and ages of candidates being presented. These details should be sent to the Bishop no later than Ash Wednesday. This will also ensure that you receive a Confirmation return form, which you should complete and hand to the Bishop at the service, together with your Confirmation register for him to sign

PRIOR TO THE RITE:

Confirmation Letters: The Bishop asks that Confirmation candidates write a letter at least one month before the Confirmation is scheduled, explaining why they wish to be confirmed. The letters are to be collected by the priest and sent on to the Bishop at least two weeks before the Confirmation.

Confirmation Lists: The list of candidates should be sent in two weeks in advance, so the Bishop's office can prepare the certificates and the Bishop can sign them.

Confirmation and Baptism: It is essential that written evidence is obtained of each candidate's Baptism. If a candidate for Confirmation has not been previously Baptised, arrangements may be made for this to take place within the Confirmation service itself. If you wish this to happen, please make this known to the Bishop in good time and incorporate the Baptismal text in the form of service.

Text: At Confirmations it is desirable that the full text of the service including, where appropriate, Baptism, reception into the Anglican Church of Canada and Eucharist, is provided for the whole congregation in a single booklet form. These are available from the Bishop's office.

Approval of text: A draft order of service should be sent two weeks before the Confirmation to the Bishop for approval.

Rehearsal: Candidates for Confirmation will be much more at ease if they have had a rehearsal of what is expected of them. Be sure they have the text of the service and the hymns, and that they make use of them.

Hymns: In choosing hymns for Confirmation, please survey the words carefully so that hymns describing the coming laying-on-of-hands be sung only before that point in the service.

CONFIRMATION DAY

Before the service

1. Seating Arrangements: Whenever possible with local numbers and arrangements, each candidate should sit at the end of the pew with his or her family. Such a practice emphasises the family involvement, and takes away some of the pressure that often comes to a little group singled out at the front. Two or three members of the family or godparents come forward to be physically present with the candidate and stand praying while the Confirmation takes place.
2. Those travelling with the Bishop (e.g., spouse) should have reserved seats, and should have someone assigned to look after them.
3. The Confirmation Register and Vestry book (service register) should be ready for the Bishop to sign.

The Rite of Confirmation

1. The liturgical colour is red, unless otherwise requested or specified.
2. The normative rite will be that of the BAS on p.623. Texts for this and a bilingual service are available from the Bishop's Office.

At the communion it is a good custom for the newly confirmed to receive first. The Bishop expects to administer the bread to them all, after which the communion of the congregation can continue according to local custom. (It is assumed that, for most of the candidates, this is not the first time they will be receiving Communion. If it is, it is essential that they be given clear and practical instruction about receiving the Sacrament - placing the hands to receive the bread, how to take or guide the cup, saying Amen after the words of the administration, waiting to leave the rail until the person next to them has received, and so on.)

At the laying-on-of-hands

1. Two or three members of the family or godparents come forward to be physically with the candidate and stand praying while the Confirmation takes place. Clergy presenting candidates may either sit with them or, if robed and seated elsewhere, join them at the point where Confirmation is administered. The Bishop should know before the service begins exactly where the candidates are sitting.
2. Please arrange for each candidate's name to be made known clearly to the Bishop as he/she kneels for Confirmation. The most natural way for this to be done is for someone who knows the candidate well to present him or her, perhaps a godparent or sponsor, a parent or the parish priest. Only the Christian name should be used with no surname, and it is obviously preferable to use the full Baptismal Christian name. However, pastoral sensitivity and the importance of enabling the candidate to relax and feel comfortable should always have the last word on these occasions. Please encourage those presenting to speak very clearly and not whisper, both for the sake of the Bishop and the congregation. A suitable formula is: "Bishop, I present my godson John Edward for Confirmation".
3. Please brief the Bishop in the vestry beforehand on difficult, unusual, or easily confused names and about any candidate who is unable to kneel at the laying-on-of-hands.
4. The candidates should be confirmed singly or in pairs, according to the number of those to be confirmed. If there are ten or fewer, each should be confirmed singly. It is permissible for pairs of candidates, such as husband and wife, mother and daughter, father and son, to be confirmed together. It is especially important that there should be no movement whatever during the actual laying on of hands, and churchwardens should ensure that the stewarding at this point is unfussy, quiet and discreet. Please remind candidates to kneel upright. Also, ensure they say "Amen" clearly at the conclusion of the laying on of hands, and remain kneeling until the person next to them, if a pair, has been confirmed.
5. Please consider seriously how to provide some guidance in helping the candidates to remain recollected and prayerful during the whole of the laying-on-of-hands.
6. It is appropriate for the one of the Godparents of the candidate to hold the lighted Baptismal Candle given to the candidate at their Baptism.

After the service

1. If an announcement is made about refreshments, it is better to say that this is a good opportunity "to meet each other and the Bishop" rather than "the Bishop" only. It is generally quite impossible for the

Bishop personally to meet everyone, try as he will, and the phrase suggested helps with realistic expectations!

2. At the end of the service, the Bishop will present a Diocesan Certificate of Confirmation to each of the newly confirmed.
3. Photographs should not be taken during the liturgy. An opportunity for the confirmands to gather with the Bishop and the clergy for that purpose will be provided at the end of the liturgy.
4. If refreshments are to be served in an adjoining hall or other building, please ensure that the Bishop gets there as quickly as feasible. The chaplain should remain until released, in case the Bishop would like his robes taken to the vestry.

See APPENDIX: IV



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST—

i. PRESIDING AT THE EUCHARIST/CONCELEBRATION

Although the Eucharist has a dual origin, in synagogue worship and in the Upper Room, it constitutes one single liturgy, in which we celebrate and effect the presence of the Lord in Word and Sacrament. There should therefore be one president of the Eucharist, presiding from the opening greeting until the conclusion. Having one priest presiding at the first half of the liturgy, and another taking over at the Offertory, is anomalous.

Obviously it is desirable to have as many people as possible taking an active role in the liturgy, and this is done with appropriate use of lay readers, servers, deacons and so on.

If there are two or more priests present and they wish to participate as priests in the liturgy, they can join the president at the altar as concelebrants.

Concelebration consists of standing around the altar on either side of the celebrant and: extending the right hand palm outwards towards the elements during the Words of Institution for both elements while joining in the words, *sotto voce (quietly)*; extending both hands together palms down towards the gifts at and joining in with the words of the Epiclesis, also *sotto voce*; and also joining in the saying of the doxology. Concelebrants bow to the Sacrament in unison with the celebrant. The concelebrant standing to the right of the celebrant raises the chalice at the great elevation if there is no deacon.



Diocese of Montreal – Anglican Church of Canada
VI. EUCHARIST—
ii. PARTICIPATION AT SERVICES OF THE HOLY EUCHARIST

Two resolutions were passed by the House of Bishops in December 1972 on the subject of **ATTENDANCE AT SERVICES OF HOLY COMMUNION**. The wording of these resolutions is as follows:

"In response to National Executive Council request #2 and in clarification of General Synod 1969 Resolution:

1. The House of Bishops agrees that communicants of other Christian Churches, who have been Baptised with water in the name of the Holy Trinity, are welcome, if they so desire, to receive Holy Communion in an Anglican Church.
2. Members of the Anglican Church of Canada may, in accordance with their conscience, receive Holy Communion in non-Anglican Churches where they are welcome."

These resolutions were passed in response to the resolution passed by General Synod at Sudbury in 1969 as follows:

"This General Synod respectfully requests the Diocesan Bishops of the Anglican Church of Canada to permit Anglicans and members of other Christian Churches to share in Eucharistic practice with the full knowledge and consent of the proper authorities."

It will be noted from this, therefore, that the action of the Bishop was in accord with the mind and wishes of General Synod.

In accordance with these resolutions and within the spirit of love to all Christian people, the Bishop of the Diocese of Montreal.

1. Authorises the clergy to administer Communion to communicants of other Christian churches who have been Baptised with water in the name of the Holy Trinity, when they present themselves at the communion rail.
2. Gives sanction to Anglicans to receive the Sacramental ministrations of other Christian traditions in non-Anglican churches where they are welcome, as their conscience will permit.
3. Does not give permission for ministers from one church to celebrate in, or after the form of, each others churches interchangeably.
4. Encourages the clergy to set before persons who receive Communion over a long period of time in an Anglican church, and who are likely to continue to do so indefinitely, what the expectations are for active membership.
5. Urges the clergy to show charity at all time to members of other churches, especially in the matter of the Eucharist and to continue to pray that we may know and do God's will in our relationship with other Christian people.



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST— iii. HOLY COMMUNION

ADMISSION TO COMMUNION

In accordance with recent theological trends and pastoral practice, and by motion of our Synod (1995), all the baptised are eligible to be admitted to communion from the time of their Baptism.

In the case of the baptism of young children, their participation in the Eucharist is to be discussed with the parents and sponsors during Baptismal preparation. The responsibility for making a decision on receiving communion rests with the parents and their priest. Their decision must be respected.

Reducing the age of confirmation as a way of avoiding the issue of communion for children is to be discouraged. Confirmation is a life commitment for which one should be well and carefully prepared. There are good arguments for the age of such an important undertaking being raised rather than reduced.

DIVERSITY OF PRACTICE IN THE DIOCESE

It is essential that any baptised child who is admitted to communion, on any basis, be welcomed at communion in every parish in this diocese, whether it is the custom of that particular parish or not. A useful rule of thumb for children not known to the priest is that children extending their hands at the rail usually knows what they are doing. They may either already regularly receive communion, or may be asking to receive for the first time. If the ministers of communion are unsure, the parent or adult in charge of the child may be discreetly asked whether the child normally receives communion.

Some parents may prefer to wait until their child first asks to receive communion. Some may even prefer to wait for the rite of First Communion. Although the decision as to how and when to admit each child to communion primarily rests with the parents, there needs to be clear teaching, particularly at the time of baptismal preparation, about the baptismal vow to "continue in the apostles' teaching and fellowship, the prayers and the breaking of bread." (BAS p. 159) Where the child's stated desire to receive communion conflicts with the parents' wishes, there needs to be a sensitive pastoral dialogue with the family.

Some parents have adopted the custom of breaking their own host to share it with their children. But their children, by virtue of their baptism, may receive communion openly, in their own right; there is no need to receive via a parent.

Children should not be given an unconsecrated wafer in place of the Sacrament.

ON THE ADMISSION OF UNBAPTISED PERSONS TO HOLY COMMUNION

Two contemporary patterns are converging in a way that raises this issue with a new urgency. On the one hand, the Church is learning to define itself more clearly within society; and the increasing centrality of the Eucharist in our pattern of Sunday gathering is one expression of this greater clarity. We are the Lord's People at the Lord's Table on the Lord's Day; our Baptismal calling is confirmed and renewed as we share in the body and blood of the Lord.

On the other hand, members of our society who have not recently been active in the Church still tend to think of the Church in the old way: as an institution serving a more or less Christian society. And increasing numbers of these people are unbaptised.

So when unbaptised people decide to explore the Christian option, they are likely to appear on Sunday morning, expecting to do whatever people do when they "go to church". If that now includes lining up for communion, they may very well do that, too. What should be our response?

A number of issues are at stake. We wish to support and encourage seekers in their spiritual quest. We wish to communicate the gracious hospitality of the Lord. We wish to make clear the nature of the church as People of God, Body of Christ, Temple of the Spirit – a Sacrament of God's coming kingdom. We wish to draw those whom the Spirit enlightens into a Sacramental life that has integrity and depth. We do not wish to offer communion as magic, nor to trivialise the Sacraments.

It is important to recognise that our dilemma is largely a product of this unique, transitional moment in the Church's history. As we strive to keep faith with the tradition we have received, we will need to be prepared for new manifestations of the spirit's movement among us. The one thing we can be clear about is that our responsibility to seekers is to enable them to become responsible disciples. We will not serve them well if we conceal from them the distinctive call of Christ, or encourage them to make do with Sacramental consumerism. The development of a catechumenal ministry in our time is one sign of our commitment to follow Jesus' command to "make disciples".

For this reason, we continue to affirm as our normative ecclesiological and Sacramental pattern that the Church is the community of the Baptised, and that participation in the Eucharist presupposes Baptism and a Baptismal community. It is one thing to administer communion to visitors who come to the altar without challenging them; it is quite another thing to imply, by a more inclusive invitation, that we have abandoned this norm.

But those are not the only options we need to consider. At the very least we may ask ourselves whose problem we are trying to address: is it the visitor's sense of exclusion, or our own confusion about how to respond to the visitor's deeper needs? A hospitality that begins and ends with admission to communion is not enough. We are being called to listen to people in creative new ways so that we can discern with them their spiritual needs, and discover how the gospel may engage them and raise for them the option of discipleship.

As we learn to respond more faithfully and more creatively, the following guidelines will be important:

1. The present norm of qualified admission to all the Sacraments and ceremonies of the Church should be maintained. The world has an unqualified claim on the Church's charity; it does not have such a claim on the Sacraments.
2. The qualifications for admission to the Sacraments should be revisited from time to time, especially so in the light of the rapidly changing circumstances in which the Church pursues its mission.
3. Any standing deviation from the norm of Baptism as qualification for admission to communion requires special permission from the Bishop.
4. Continuing education about the meaning and order of Baptism and Eucharist, and the commitment they imply, is important in the life of the church, and should be regularly re-examined.

If you are looking for a statement to put in your bulletin, or a form of announcement to assist your visitors, the following is offered as one suggestion:

"People of all ages and denomination who are Baptised in the name of the Trinity are invited and encouraged to share in Holy Communion. If you do not wish to receive the Sacrament, we would be pleased if you would join us at the Altar for a blessing. If you wish to receive a blessing please cross your arms over your breast when you come to the priest."



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST—

iv. FIRST COMMUNION

The practice of First Communion is to be encouraged in the Diocese. This rite allows the pressure to be taken off young Confirmation thereby allowing it to be a means of a mature commitment, instead of a precondition to receive the Sacrament.

A short six week course could be offered in the Sunday School to prepare the children using the Anglican Book Centre materials designed for this purpose (Life in the Eucharist: A Communion Program for Children). This class along with work by the parents and at least one meeting with the priest should be sufficient to instill a basic understanding of the importance of Holy Communion. The six weeks of Lent would be ideal to prepare a class for First Communion during the Easter season.

On the main Sunday Service when the children are to receive First Communion, special care should be taken to see that the liturgy reflects the celebratory nature of the event. The children and their parents can sit in specially designated pews and perhaps the sermon could be designed for them. The prayers should mention each child by name. The First Communion candidates should come to the altar first to receive and before anyone else. A celebration by the community afterward will emphasise the special nature of the day to the children.

As a rule of thumb, children aged 7 to 10 should be considered ideal candidates.

Each parish should have a special register to record First Communions.



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST— v. INTINCTION

Intinction (the dipping of the wafer into the chalice by the communicant) was discouraged, if not forbidden, during the SARS scare a few years ago and during the H1N1 outbreak. But the reality is that people do it anyway, at least partly for hygienic as well as for aesthetic reasons.

However the hygienic reality is that intinction is no more sanitary than drinking from the common cup and may be worse because hands are often the main carriers of infection. There are many traditional safeguards already in place against infection. Gold and Silver are antimicrobial and antibacterial agents. Traditional chalices are usually silver with gold lining. The use of these vessels is preferred over ceramic vessels. Ceramic vessels allow for bacteria to collect in any cracks, chips, or imperfections in the cup. The use of fortified wine with a high alcohol content also acts as an antibacterial. The proper use of a high tread count linen purificator is yet another safeguard against the spread of infection.

Given the importance, in our tradition, of the laity's receiving in both kinds, we cannot tell people simply to receive in one kind, although this is theologically permissible. The most pastoral approach is to seek to educate about the sanitary risks with intinction and if that fails to ask regular communicants who intinct to be sure to dip only the edge of the wafer into the chalice, and not their fingers.

The use of individual cups, for hygienic or other reasons, is not sanctioned.

This may be a good time to mention that it is important that the priest or other administrator of the Sacrament of the Body must properly wash his or her hands thoroughly after the exchange of the peace and before the offertory. One way to do this is to have an actual washing of hands instead of a symbolic one and to move this action before the offering of bread. Another option is to use an antibacterial hand wash before the offering of bread.

For more on the above, See APPENDIX: V



Diocese of Montreal – Anglican Church of Canada
VI. EUCHARIST—
vi. SPECIAL PROVISIONS: COMMUNION IN ONE KIND

We all have parishioners who for reasons of their health and well-being cannot drink from the chalice (e.g., alcoholics) or cannot eat the Communion wafer (e.g., those with wheat allergies). They need to be assured of the doctrine of Concomitance (that either part of the Sacrament by itself mediates the fullness of the Sacrament); they may wish to touch the ciborium or the chalice to signify their full participation in the rite.

The 'consecration' of a separate chalice of unfermented grape juice is not sanctioned. If anything, it draws more attention to the communicant than the alternatives. The use of gluten free wafers is an acceptable alternative for those with food allergies.

It is important that clergy teach their congregations this so that they have the option.



Diocese of Montreal – Anglican Church of Canada
VI. EUCHARIST—
vii. LAY ASSISTANTS IN THE ADMINISTRATION OF HOLY COMMUNION

Lay Ministers of Communion are appointed by the Bishop for a year (renewable), on the recommendation of the Annual Vestry with the concurrence of the Incumbent. The recommendations are sent to the Bishop's office; the permission is conveyed to the parish in writing.

Lay Ministers may give the Sacrament in either kind.

All licensed Lay Readers, and all ordinands at any recognised seminary of the Anglican Church of Canada, are also authorized to give Communion.

Both clergy and laity (though not necessarily the president of the liturgy) should be involved in giving Communion at a liturgy.



Diocese of Montreal – Anglican Church of Canada
VI. EUCHARIST—
viii. LAY ADMINISTRATION OF THE RESERVED SACRAMENT IN:
NURSING HOMES, INSTITUTIONS, HOSPITALS, OR AT HOME

Lay ministers identified in the section titled “Lay Assistants in the Administration of Holy Communion” may, with the approval of the Bishop, the parish priest, and Vestry, take Communion from the Reserved Sacrament to those at home or in hospital.

1. The administration of Holy Communion, apart from the normal gathering of the faithful in church, should be linked to the main parish Eucharist on Sunday, as a general rule. (See also the rubrics at the top of page 257, Book of Alternative Services.)
2. A suitable pyx for the consecrated elements must be used.
3. The intended recipients of Holy Communion who are unable to be in the church must be contacted and have given their consent prior to the day when the Sacrament will be brought to them.
4. Every effort should be made to reinforce the link with the main parish Eucharist on Sunday, symbolizing the reaching out of the gathered church to its scattered members, within the context of the Eucharistic meal. Where possible, Holy Communion should be taken with proper reverence from the service directly to the recipients and, in any case, this should happen with enough frequency to keep the congregation involved. Where, as is often the case, time constraints make this impossible due to conflicts with institutional schedules or other difficulties that arise, communion should be brought as soon within the week as possible. The lay administrator should carefully explain to the communicant the connection with the parish celebration.
5. At the parish Eucharist, the shut-in members should be included in the prayers of the people, and the congregation encouraged to uphold them in their private prayers.
6. The form of service to be used for the administration, by cleric or lay administrator shall be that provided in the Book of Alternative Services (page 257ff), or if the language of the Book of Common Prayer is desired, it shall include the following elements, unless the health of the communicant requires a shorter form:
 - 6.1. The peace - a mutual greeting
 - 6.2. The reading from scripture
 - 6.3. Prayers, including an expression of penitence, a prayer for forgiveness, such as the collect for the 21st Sunday after Trinity, and the Lord's Prayer.
 - 6.4. The administration of the Sacrament.
 - 6.5. Thanksgiving and The Grace.
7. If any of the Sacrament remains after the administration of communion, the lay administrator should immediately and reverently consume all that is left, unless the Sacrament is to be returned to the Church for reservation, before proceeding on his/her way.



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST—

ix. COMMUNION FROM THE RESERVED SACRAMENT IN THE ABSENCE OF A BISHOP OR PRIEST

When a priest is away from the parish and there is no other priest available to come for celebrations, lay persons may be authorised to read Morning Prayer at both the early service and the major service. It is strongly recommended that every priest facing this situation discover whether there is a celebration of Holy Communion in a parish close at hand and so inform his/her people.

Lay people and deacons are not authorised to preside over a part of the communion service and then to distribute the elements from the reserved Sacrament.

If there is a pastoral emergency where death is imminent and the parish priest is away from the parish and not expected to return in time to minister to the dying person, a Lay Assistant of Holy Communion may, with the concurrence of the Wardens and permission from the Archdeacon, take Communion to a member of the parish who, or whose family, has requested it.



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST—

x. REGARDING THE USE OF THE RESERVED SACRAMENT

1. The bread and wine required for a Eucharistic celebration is to be offered and consecrated at that celebration and not at an earlier time. The Mass of the Presanctified is an exception to this rule.
2. The Sacrament that remains from a celebration should be consumed immediately following the service, saving only that which is reserved for the sick and others who cannot be present in church.
3. In the Diocese of Montreal, it is not permissible for a deacon or lay person to administer communion from the reserved Sacrament to the normal gathering in the absence of the priest.
4. Apart from normal gathering of the faithful in church, lay administration of Holy Communion is permitted only according to the guidelines entitled "*Lay Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or at Home*" and "*Communion from the Reserved Sacrament in the Absence of a Bishop or Priest*".
5. Benediction and Exposition of the Blessed Sacrament is appropriate for contemplative services especially on the Feast for the Thanksgiving of the Holy Eucharist, Corpus Christi, and the Vigil of the Agony in the Garden on Maundy Thursday. Such services should encourage the contemplation of the grace of the gift of Holy Communion to deepen the perception of our normal Communion practice. These services should never take the place of a Eucharist.



Diocese of Montreal – Anglican Church of Canada

VI. EUCHARIST—

xi. THE CARE OF THE RESERVED SACRAMENT

Consecrated elements left over after Communion are to be reverently consumed (BCP p. 86, BAS p. 184). If they are not, then they should be put immediately into reserve after Communion: it is unfair to expect the Altar Guild to know what has been consecrated and what has not, and to deal with the communion vessels accordingly.

Where the Sacrament is reserved, care should be taken that it is done with dignity and security in an aumbry, tabernacle or hanging pyx, in the church or in a chapel and with its presence indicated by a lighted lamp. The Sacrament itself should be placed in a suitable pyx or Ciborium. It is not usual to reserve the Sacrament of the Blood of Christ unless it is expected to be used for Viaticum (Communion in both kinds used during the Last Rites). One traditional custom is to use a piece of the host dipped in wine to place a small drop of wine in the middle of each host reserved.

'Security' means that the aumbry or tabernacle should be locked, with the key safely stored elsewhere. It can be a deeply traumatic experience for a parish when there has been a desecration of the Sacrament. All due diligence on the part of the Incumbent must be used to try and ensure that this does not happen.

Except with specific permission from the Bishop, the Sacrament should only be reserved when there is a resident priest licensed to the parish.

Only the Eucharistic elements should be reserved in this way; other Sacramentals, such as oils or holy water, should be kept elsewhere.

The Sacrament should be renewed at regular intervals. It is a valuable teaching tool to be able to tell communicants at home or in hospital that the Communion has come from a recent celebration of the Eucharist in their home church. This is especially true at Easter, when all communicants, in church, home or hospital, should be partakers of the paschal feast.



Diocese of Montreal – Anglican Church of Canada

VII. MARRIAGE—

i. MARRIAGE IN THE CHURCH

LENGTH OF NOTICE AND MARRIAGE PREPARATION

It is expected that clergy will officiate at weddings in the Anglican Church or assist in weddings in other churches only in accordance with the marriage discipline as outlined in Canon XXI "On Marriage in the Church".

Revisions to Canon XXI of General Synod require that no marriage may be solemnised without at least 60 days notice to the priest. This may be waived for sufficient cause after consultation with the Bishop.

The Canon also requires the priest to inquire whether there is any impediment to the marriage, to review the issues outlined in Schedule E (APPENDIX: VII) and to recommend strongly to the parties that they avail themselves of a marriage preparation course. They are also to be encouraged to sign the declaration in Schedule A (APPENDIX: VI).

The form of solemnisation of matrimony is intended to be used in marriage between Christians. A cleric may not officiate at weddings of two person neither of whom are Baptised.

LICENCES AND BANNS

It is the responsibility of every member of the clergy to read and or post the Banns for at least three Sundays before the marriage is to take place.

BISHOP'S LICENSE TO OFFICIATE

The present Acts of Civil Status allow only those holding the Bishop's License to officiate at marriages. All retired clergy, who have received an official number from the Government are included in this category, and may officiate on specific occasions with permission from the Bishop for each individual celebration.

WEDDING SERVICES IN HOLY WEEK

In the matter of solemnisation of holy matrimony during Holy Week, unless there are exceptional circumstances, such weddings are to be discouraged. It has been a long standing tradition in the church that Holy Week is not the time for solemnisation of matrimony.

PLACE OF MARRIAGE (GENERAL SYNOD CANON XXI. 11. 12)

1. Marriage is a public act and should be solemnised in the face of the community and of friends and neighbours of the couple.
2. Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.
3. The body of the church is the appropriate place for the solemnisation of a marriage but a marriage may be solemnized in another location if the incumbent is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order.
4. The presiding minister should be in charge of all aspects of the service.
5. The service should be held in a place separate from the reception and before the reception begins.

6. It should be clear to those in attendance that the ceremony is a celebration of Christian marriage as if done in a church.
7. One of the authorised liturgies of the Anglican Church of Canada must be used.
8. Where possible, copies of the liturgy or at least the people's parts should be made available to allow for the participation of those attending.
9. Clergy must vest.

OFFICIATING AT WEDDINGS OUTSIDE THE DIOCESE

Marriages outside of the diocese can only be solemnised by clergy who have the express permission of the Bishop of the diocese in which the marriage is to take place. Included in this permission would be a decision about where the marriage is to be held. Clergy who do not hold a licence from the Bishop of Montreal must obtain the permission of the Bishop in order to solemnise a marriage. These marriages must conform to the marriage guidelines of the diocese.

Clergy from out of the province may not officiate unless they apply for a one-time permission through the Bishop's office, and a temporary licence from the province. Both of these are arranged through the Bishop's office; 60 days notice is required. Clergy from out of the province may assist at weddings, but the priest of the parish must take the vows and declaration parts of the service unless the official permission described above has been granted by the Bishop.

MARRIAGE REGISTERS

Weddings which take place outside a church should be registered in the parish marriage register of the priest who is solemnising the wedding or in the register of the parish on whose behalf the marriage is being celebrated.

The solemnisation of marriages is the one remaining area of civil life in which the clergy act as officers of the state. It is absolutely essential that the officiating priest be meticulous in filling out the government forms with all the details requested, and in sending in the documentation immediately after the ceremony.

IMPEDIMENT OF RELATIONSHIP (GENERAL SYNOD CANON XXI. 1. 3)

- a) Notwithstanding the Table of Kindred and Affinity contained in the Book of Common Prayer (1962), when making the inquiries directed in section 2 the minister shall, with respect to impediment of relationship, be guided by the Marriage (Prohibited Degrees) Act, as it was in force on June 1, 2004, which prohibits marriage between persons who are related
 - I. lineally by consanguinity or adoption,
 - II. as brother and sister by consanguinity, whether by the whole blood or the half blood, or
 - III. as brother and sister by adoption.
- b) In addition to marriages prohibited by law, no person may marry another person if they both live, or have previously lived, in the same household and one of them is or has been treated by the other as a child or parent.

VOWS

The clergy are often asked to change the service, or add things such as Unity candles, memorial candles and so on. These are harmless in themselves, but nothing must be done which changes the Christian understanding of the rite, and specifically the vows must be precisely what is indicated in the authorised rites (BCP or BAS).

MARRIAGE OF THOSE UNDER 16

The Marriage Canon is quite clear that no minister shall solemnise the marriage of persons either of whom is under sixteen years of age.

MARRIAGE PREPARATION

It is the responsibility that the officiating priest provide or provide access to marriage preparation before the wedding occurs. It is not recommended to marry couples who have not been suitably prepared.



Diocese of Montreal – Anglican Church of Canada

VII. MARRIAGE—

ii. ANGLICAN-ROMAN CATHOLIC MARRIAGES

Copies of "Pastoral Guidelines for Inter-Church Marriages between Anglicans and Roman Catholics in Canada" may be purchased from the Anglican Book Centre.

1. This document does not make any changes in the current canonical requirements in our churches. It simply says what we can do under existing rules together if we have the will and the pastoral concern to work cooperatively. It represents an agreed pastoral approach endorsed by the official body of Bishops in both of our churches. This document is a worldwide first in the sense that it is the first time that a whole conference of Roman Catholic Bishops and a whole Anglican House of Bishops have agreed together to a joint pastoral approach to anything. Local Bishops, of course, have frequently been able to do things jointly.

Each priest should become familiar with the document and, wherever possible, discuss it with the neighbouring Roman Catholic priest even before an actual request for a wedding has been made. Friends always find it easier to agree. It ought not to be assumed, however, that every Roman Catholic priest will have received the document, for the church's method of communicating the existence of the document will not necessarily have been the same as ours.

2. Use this document as a basis for discussion at an Anglican/Roman Catholic clergy day, if such is planned, and in dialogue including lay people.
3. Expect that clergy of both churches will live up to these guidelines just as the Bishop of both churches have agreed to support them.
4. You should do everything possible to contact the priest of the Roman Catholic partner when preparing for a mixed marriage.
5. Should a Roman Catholic priest find it difficult to cooperate, inform your Bishop, who will contact the Roman Catholic Bishop to assist in resolving the difficulty.
6. Remember the Roman Catholic counterpart has the right to expect you to live up to these agreed guidelines also.

These guidelines by themselves will not bring about harmony. Only as we interpret them lovingly will our ministry to deserving couples help them to experience a truly Christian marriage. Competition and conflict between denominations over the celebration of a marriage, or the continuing care for the inter-church family, seriously affect a good pastoral relationship. The times in which we live require an openness, trust and new style of collaboration.



Diocese of Montreal – Anglican Church of Canada

VII. MARRIAGE—

iii. THE REMARRIAGE OF DIVORCED PERSONS

Matrimonial Commissions are no longer a canonical requirement for remarriage in the Diocese of Montreal. The Bishop has delegated the responsibility for the process to the incumbent or priest-in-charge of the parish in consultation with the Bishop where the matter is not straightforward.

It is the expectation of the College of Bishop that clergy will exercise the same pastoral care and attention that was required in preparing the application to the Matrimonial Commission. Compliance with civil and canon law must be ensured. A copy of the Decree Absolute or Divorce Certificate must be obtained from the applicants before it is used to apply for a marriage licence.

The Chancellor of the Diocese should be consulted if it is necessary to determine the validity of a marriage.

GENERAL SYNOD CANON XXI

“If either party has been previously married or has cohabited in a common law or de facto marriage, it is important that there be specific discussions about past relationships, the reasons for the breakdown of any past relationships, the effect of any continuing obligations, financial or otherwise to a former partner or children of a previous marriage or relationship, potential problems related to access or custody of such children, and the potential integration of such children into a new family unit.”

Please see appendix IX for a suggested outline of the questions, which should be raised and discussed during the marriage preparation sessions. Note that the General Synod Canon also applies not only to those who have been previously married, but also to those who have cohabited in a common law or de facto marriage.

See APPENDIX: VIII



Diocese of Montreal – Anglican Church of Canada
VIII. HEALING & RECONCILIATION—
i. THE MINISTRY OF HEALING

As Christians we are called to be whole in body, mind and spirit. Through Christ we are enabled to minister to one another. The healing ministry recognises the role we all have through prayer and Sacramental ministry in helping to bring about that wholeness.

1. Every minister of God's word and Sacraments needs to be aware of the many ways in which God's healing power may be communicated. In particular, all clergy should be aware of the provisions in the Book of Common Prayer and The Book of Alternative Services (laying-on-of-hands, anointing, confession and absolution as and when requested) for ministering to the sick. It is important that time be taken for proper preparation and counselling so that both those who are sick and those ministering to the sick are clear about the role of prayer and Sacrament in encouraging healing and wholeness. It must be understood that prayer and Sacrament are meant to open us to the healing power of God, and are intended to support (rather than replace) accepted medical treatment. It is recommended that parish study groups be established to learn about the role of prayer and Sacrament in the ministry of healing. The Book of Common Prayer and The Book of Alternative Services are the church's appointed means of ministering to the sick, and the Eucharist is the fullest Sacramental communication of God's grace for wholeness in humanity. Periodic Eucharists that include a special intention for healing, and that provide a rite for anointing and the laying on of hands is encouraged.
2. Every Christian is called to minister to the sick, the bereaved and the troubled through intercessory prayer, and to pray as well for those who minister to the above. One of the easiest ways to support those who are sick, bereaved or troubled is to include their names (and those who minister to them) in the prayers of the people. This enables the parish to be more aware of the needs of individuals within the parish and to pray as a community for them.



Diocese of Montreal – Anglican Church of Canada
VIII. HEALING & RECONCILIATION—
ii. THE SIGNIFICANCE OF MAUNDY THURSDAY

On Maundy Thursday, in the Cathedral, the Bishop consecrates chrism for Christian initiation, and oil for the anointing of the sick. Both are important elements of our pastoral ministry, and it is desirable that the clergy be present, vested and concelebrating with their Bishop. If for some reason it is impossible for the parish priest to be present, then a parish lay representative should attend to collect the oils on the parish's behalf, and the oils should be formally received at a parish liturgy at the evening Maundy Thursday Service or at another service in Eastertide, thus underlining the importance of these ministries.

An ancient tradition of the Church holds that this is the day when Our Lord instituted the ordained priesthood. Thus it is at the Chrism Mass that the priests of the Diocese are invited to concelebrate with their Bishop. This is a sign of the oneness of the ministry which we share which derives from the Apostles through the Diocesan Bishop.

This is why it is encouraged that the clergy vest and concelebrate with the Bishop at this one service every year.



Diocese of Montreal – Anglican Church of Canada

VIII. HEALING & RECONCILIATION—

iii. THE RECONCILIATION OF A PENITENT

The right to make one's confession to a priest is guaranteed to the faithful in both the Book of Common Prayer (page 91) and the Book of Alternative Services (page 166). A priest may not refuse to hear a confession unless there is a serious reason to do so. In such an event, the priest is morally obligated to ensure that another priest is quickly found who will hear the confession and to do everything within his/her power to facilitate this pastoral meeting.

Anything revealed to a priest within a confession is bound by the 'Seal of the Confessional'. The Seal is considered absolute by this church, and no exception is admitted. As the rubrics on page 166 of the BAS state: "The Secrecy of a confession of sin is morally absolute for the confessor, and must under no circumstances be broken". The theology behind this position holds that the priest who hears the confession hears the penance 'for' God as a representative of the church and not as an individual and so does not actually 'hear' the confession at all. Thus he/she will not ever act on anything heard within the Seal. He/she merely reflects the mercy of God for all people and demonstrates the will of God who wishes not the death of a sinner but rather that he/she may repent and live. The priest is merely a facilitator as the vehicle for God's forgiveness and should not allow himself/herself to get in the way.

Another reason the Seal is considered absolute is that, even in modern popular culture, it is still well known that the Seal exists. As a result a priest is often the only person left in society who can be turned to in confidence by someone who has committed a truly fearful act of darkness. If it became known that there were exceptions to the Seal and that if the priest thought the sins too grievous then he/she would report them then few would ever make use of the Sacrament (as most believe their own sins to be too grievous) then the opportunity to help steer sinners back towards the light would be lost. As the Seal has always been absolute we have no way of knowing how much suffering has been avoided by those who have truly turned from their destructive paths both to themselves and to others and begun again.

The deep incarnational nature of confessing to a representative of grace who is able to comfort and guide with words, and the power imparted by actually hearing God's words of absolution should not be underestimated. Both Sigmund Freud and Carl Jung, the two founders of modern psycho-therapy, considered themselves to be less effective than a simple parish priest because they did not have the authority to pronounce the words of absolution.

It should be noted that for the Seal to be in place the penitent must truly be penitent. Someone who confesses to a sin and who does not resolve not to repeat it makes the priest unable to give absolution and results in an imperfect confession. This is important to remember as we struggle with the modern requirement of priests to report suspicion of child abuse regardless of how the information is acquired. Although the potential for a serious crisis of faith to arise in this particular area of our priestly ministry, it needs to be stated that it is a very rare occasion when this dilemma presents itself.

Traditionally the Anglican use of auricular confession has differed from the practice of our Roman Catholic brethren. The Anglican short form of guidance has been "All Can, Some Should, None Must". Anglican usage has also tended to focus more on the person as a whole and encouraged some depth in the

confession and following conversation than the stereotyped repeating of a litany of offences. Thus it has become common for one's confessor to also be one's spiritual director.

It is helpful to be reminded of the age old clerical adage that to be a good confessor one must go to confession. One of the most widely used and respected modern books on the subject is by Father Martin Smith SSJE entitled 'Reconciliation' and published by Cowley Press (1985).

The practical nature of the moral dilemma faced by today's priests in respect to the Seal is dealt with at length in section two of this Clergy Handbook. The guidelines issued by the National Church and the specific legislation in the Province of Quebec can also be found in this section.



Diocese of Montreal – Anglican Church of Canada

VIII. HEALING & RECONCILIATION—

iv. DELIVERANCE MINISTRIES

The ministry of the church in its wholeness includes the authority through Christ to deliver oppressed people from the powers of evil and darkness. "And he called to him the twelve . . . and gave them authority over the unclean spirits" (Mark 6:7). The prayer given to Christ's followers instructed them to pray "deliver us from evil". In his life, and especially through his death, the demonic forces were disarmed and people were freed. "Jesus' miracles were not simply kind deeds done to aid individuals; they were concrete ways of proclaiming and affecting God's triumph over the power of evil in the final hour." (New Jerome Biblical Commentary, p.1321)

There are many expressions of Christian liturgy which reflect deliverance, such as preaching, unction, confession and absolution, and the Eucharist. The most explicit of all, however, is Baptism which requires the renunciation of evil and a life-long perseverance in resisting evil.

There are cultural differences within our church which tend to a wide variety in the interpretation of spiritual evil.

On one side has been a sort of "dualistic" world view which tends in its extremes to see even creation and material as essentially evil. Thus, the world is almost totally under the control of the demonic, and human behaviour is never entirely free of evil spirits or a satanic entity in the most insignificant happenings.

On the other extreme, the more "scientific" orientation of recent decades has tended to deny spirituality in any sense whatsoever, whether of evil or of God. For many in the Western world, the idea of "objective evil" is bizarre.

There are many peoples cognizant of the presence of evil and seek such rituals as the blessing of homes. Individuals may also identify the evil in particular association with their homes or inanimate objects, especially where there has been human tragedy. (See "Guidelines - Deliverance related to Places and/or Objects")

Anglican liturgies acknowledge "Satan and all the spiritual forces of wickedness that rebel against God", as distinct from the social evils in society such as war or racism and from the sinful desires within us that draw us from the love of God.

Pastoral care should include a discerning of spiritual evil and the awareness and sensing of the reality of evil in a person's life. In such cases, there is need for the priest to include a ministry of healing and deliverance.

If any priest discerns that the ministry of deliverance may be needed they must discuss the case with the Bishop. The Bishop may, if he discerns it necessary, will direct at least two priests (who have had previous experience) to perform the ministry of deliverance.

NO CLERIC OF THIS DIOCESE, UNDER ANY CIRCUMSTANCES, IS AUTHORISED TO PERFORM AN EXORCISM WITHOUT THE EXPRESS DIRECTION OF THE BISHOP.



Diocese of Montreal – Anglican Church of Canada

VIII. HEALING & RECONCILIATION—

v. DELIVERANCE RELATED TO PLACES AND/OR OBJECTS

There are occasions when individuals express a desire for the 'deliverance' of a place or an object. This may arise from the use to which the place or object has been put in the past or to its connection with a tragic or violent event. The strong emotional ties and psychological effect of the past has a continuing effect on the lives of those in the present that is powerful and real for them. There is, however, little biblical evidence of spiritual possession of physical objects or places.

The Old Testament speaks of blessing places in dedication to God. (See note re blessings - Book of Occasional Celebrations, p.119.) The blessing is primarily an act of thanksgiving by God's people for creation, salvation and the provision of physical places/objects with which to serve God. Places or objects connected with evil practices antithetical to God were destroyed [Sodom and Gomorrah (Genesis 19), Asherah poles (Exodus 34: 12-14)]. However some objects, e.g. battle spoils, were redeemable (2 Chronicles 34: 1-7) and even the temple was cleansed and rededicated through the offering of sacrifices (2 Chronicles 29: 19).

The New Testament refers only to the restoration and redemption of people. It speaks neither of dedication, consecration or of possession of places/objects by spiritual powers. In this time, prior to the use of physical church buildings, people are the temple of God (1 Corinthians 3: 17), made holy by the sacrifice of Christ.

There is no direct injunction or command regarding places in the New Testament. God's presence and holiness are seen and known through the life of the community of God's people. Places and objects are tools in holy living - gifts of God. While there is no direct need for 'deliverance' of places/objects a person may have unresolved fears and prayers of cleansing and blessing would be a pastoral response. An analogy can be made to Paul's injunctions to be sensitive to the conscience of one's neighbour in relationship to food offered to idols (1 Corinthians 8).

In light of the above - while taking into consideration the cultural influences and beliefs of those requesting assistance, the most appropriate response would be a Eucharistic celebration in the place or with the object nearby, in which it is blessed as part of God's gifts to us for the service of God. This celebration should include members of the Christian community and family or friends as appropriate. It is a liturgy of blessing for service. Prior discussion with those requesting assistance would identify concerns and fears that could be addressed pastorally in the prayers.

Examples of suitable collects and/or prayers may be found in the Book of Occasional Celebrations. For example:

Collects - page 142 (for church/chapel), page 150 or 157 (for a home)
General forms for writing blessing prayers: page 123



Diocese of Montreal – Anglican Church of Canada

IX. FUNERALS—

i. REGARDING CHRISTIAN BURIAL: ANGLICAN USE AND CUSTOM

The following, adapted from the funeral liturgy contained in the Book of Alternative Services of the Anglican Church of Canada, is a helpful indication of our intended practice in the conduct of funerals:

“Liturgical expressions of faith and hope in the face of death should leave room for the radical sense of anxiety and loss which mourners experience. They should enable, rather than deny, the grief process. On the other hand, Christian funerals should not become unrelieved expressions of anguish and despair; there is a time for thanksgiving even in the midst of mourning. This note of thanksgiving even in a time of tears explains, in part, the ancient association of Christian funerals with celebrations of the Eucharist (Holy Communion).

It is important to note that funerals are the property of neither funeral directors nor clergy...Both funeral directors and clergy may provide valued support and resources, and clergy have a particular responsibility to make sure that the rituals observed are appropriate expressions of Christian faith and hope. The family and friends who come to bury their dead should be encouraged to take an active role in the liturgy.”

Funeral rites normally consist of a number of distinct liturgical events spread over a period of time, usually several days. They may include such elements as prayers in the home, prayers in the presence of the body (whether in the home or in church or in a funeral home), the reception of the body at the church, a liturgy of the Word in a funeral chapel, (the service) in the church, the committal of the body to the grave, the flames or the sea, and the disposal of the ashes at a later date.

The following are guidelines regarding Christian burial for use in the Anglican Diocese of Montreal, for the information of funeral directors and cemetery officials.

ARRANGEMENTS

1. The cleric who will be conducting the funeral should be consulted as early as possible and certainly before final arrangements are made. No publication of time or place of service should be made prior to this consultation.
2. It is preferred that the burial service be read in a church building. Church buildings will be available for funerals when desired. The final decision as to where the service is to be held will be made by the family with the concurrence of the cleric.
3. The burial service is the congregational form of prayer appropriate to the death of a member of the Christian community. The family and friends who come to bury their dead should be encouraged to taken an active role in the liturgy. Therefore, it is more suitable that the family should be seated as part of the congregation than in some adjacent space.
4. The memorial societies comprising the National Memorial Society Association of Canada exists to promote simple, dignified funerals at reasonable cost and to enable individuals to plan in advance of death the type of funeral preferred. Members of this association are pledged to co-operate in every way with Anglican tradition and custom and, as such, are endorsed by the Bishop of the diocese. Most funeral directors will make similar arrangements when requested.

5. Any deviation from Anglican use and custom regarding Christian burial should be referred to the Bishop.

THE SERVICE

6. The casket should be closed before the liturgy begins, whether in the church or funeral chapel. It may be covered by a funeral pall if such is available.
7. There should be no deviation from the above rule when the service is to take place in the church. When the service is to be conducted in a funeral chapel, if the family does not understand the proper procedure and is under great emotional strain, nothing should be allowed to take place which will be a matter of contention or resentment. Little difficulty is experienced in this matter if the proper procedure is explained to families beforehand. In whatever place a funeral service takes place, it should proceed with all possible dignity and decorum.
8. At a church service, the body of a lay person is placed in the nave of the church with the foot of the casket towards the altar. In the case of a Bishop or priest, the body is normally placed in the chancel with the foot of the casket towards the congregation. A Bishop or Priest is usually buried in Eucharistic vestments.
9. At a service in a church, a few flowers are permissible but both the number of pieces and their location will be at the discretion of the cleric. In some churches they will be restricted to those used at the altar.
10. It is helpful for funeral directors to have copies of the Prayer Book Service and the Book of Alternative Services for the use of people attending funerals in their chapels. The Anglican Book Centre (80 Hayden Street, Toronto) has available, in a separate form, the funeral liturgy according to both the Book of Alternative Services and the Book of Common Prayer.
11. Music should be in keeping with the religious nature of the service and should witness to the Christian belief in life everlasting. There are many suitable hymn tunes and appropriate organ music which can be used.
12. It is proper for members of a fraternal organization, who so desire, to attend the funeral service of one of their former members as a group. If the family desires the rites of any such fraternal society, they should take place apart from the burial office of the church and prior to it, preferably at some such time as the evening before.

COMMITTAL AT GRAVESIDE

13. The Committal must be taken at the graveside as it is a committal into a final resting place. When circumstances prevent the interment of the body immediately following the funeral service in the church or a chapel, the committal may be read at the conclusion of the service.
14. Earth or sand, and not flowers, should be used at the committal and should be used by the cleric, or by the cleric and mourners, if she/he desires or by the funeral director if the cleric requests him/her to do so. At the committal, it is Anglican preference for the casket to be completely lowered, if possible.

CREMATION

15. If the body is to be cremated, any of the following procedures is appropriate:
 - 15.1. The funeral liturgy, followed by committal of the body to the fire;
 - 15.2. The funeral liturgy, followed by private cremation, after which the final committal of the ashes takes place;

- 15.3. The committal of the body to the fire, followed by the funeral liturgy;
- 15.4. Cremation, followed by the funeral liturgy and the committal of the ashes to their final resting place;
- 15.5. The committal of the body to the fire and another committal of the ashes to their final resting place.

INFANTS

16. In the matter of the death of infants, three different states are recognized by law.
 - 16.1. An infant who dies any time after birth, even within seconds; in such a case a death certificate is issued and the usual funeral arrangements are made.
 - 16.2. Still births of 20 weeks pregnancy or more - A still birth of this nature must, by law, be registered with a burial. The committal will be in the cemetery or crematorium as usual.
 - 16.3. In the case of still births of less than 20 weeks pregnancy, no registration is required by law, and it is not customary for a cleric to hold a burial service. In some cases pastoral concerns for the family's grief will require some modified liturgical rite.
 - 16.4. The Church of England's Common Worship Pastoral Offices has a wealth of both liturgical and pastoral suggestions when dealing with the death of a child.



Diocese of Montreal – Anglican Church of Canada

IX. FUNERALS— ii. CLERGY FUNERALS

Funeral arrangements are a personal concern, and it is important that your wishes be on file with the diocese. The following are offered as guidelines that may be helpful to you.

1. The Bishop would hope to be fully involved in ministrations related to any cleric's death. The territorial Archdeacon will act as the Bishop's representative in giving support to the family and helping with the arrangements for the service.
2. The Cathedral is an appropriate venue for the funeral of any active or retired clergy of the diocese if the local parish church is not convenient. In such cases, the Dean must be consulted, as well as the Bishop.
3. If the priest is incumbent of a parish, the territorial Archdeacon will be responsible for ascertaining the family's wishes, making arrangements for the service, and serving as director of ceremonies.
4. If the priest is not an incumbent or involved in parish ministry, the Archdeacon will exercise this responsibility in conjunction with the Incumbent of the parish in which the funeral will take place.
5. Notice of death is sent out from the Bishop's office; it is the responsibility of the Regional Deans to inform any colleagues who may not be on line.
6. It is hoped that clergy will express our diocesan and clergy-family relationships by their attendance at the funeral or memorial service.
7. Dress for the service will be cassock, surplice and a white stole if there is Eucharist, and cassock, surplice and black tippet if there is the Burial Office alone.
8. Where the clergy or their family have requested it, the Archdeacon will make arrangements for a vigil around the casket in the chancel.
9. It is fitting for members of the family to receive their friends at the church rather than in a funeral home if they wish to do so.
10. The traditional position for the coffin of a priest is in the chancel, with the head toward the altar, and a stole placed over the coffin or pall.
11. It is normal in the case of clergy that the pallbearers be clergy, appropriately vested.
12. Where the BCP Eucharist is celebrated, the Collect for Purity should follow the Opening Sentences of the Burial Office, the propers should be those on page 608 of the Prayer Book, and the prayers after Communion should be replaced by the prayers on pages 598-601 of the Burial Office.
13. In leaving the church, clergy in attendance normally precede the coffin in order to form a guard of honour outside the church.
14. It is traditional that priests and Bishops are buried with their heads pointing West rather than the usual custom of facing East used by the laity.

IT IS ESSENTIAL THAT THE BISHOP'S OFFICE HAVE AN UPDATED COPY OF YOUR PERSONAL DATA FORM FOR USE AT THE TIME OF YOUR DEATH, AND A CLEAR EXPRESSION OF YOUR WISHES (HYMNS, READINGS, ETC.)



Diocese of Montreal – Anglican Church of Canada

X. TRANSITIONS—

i. CELEBRATION OF NEW MINISTRY FOR AN INCUMBENT

1. All newly appointed Incumbents will normally be inducted by the Diocesan Bishop if they are new to the Diocese and by the Territorial Archdeacon if they are from within the Diocese. There is no Service of Induction for a Priest-in-Charge. There is no service of Institution in the Diocese of Montreal and Letters of Institution are no longer issued.
2. The Service for the Celebration of New Ministry must be the one that has been authorised for use by the Bishop. APPENDIX: IX

CHANGES IN THE SERVICE MAY BE MADE ONLY IN CONSULTATION WITH THE BISHOP

3. The Bishop shall set the date of the Service for the Celebration of New Ministry in consultation with the Territorial Archdeacon, the Regional Dean and the new Incumbent.
4. The Incumbent will invite the Preacher for the Service after consultation with and concurrence of the Bishop.
5. The Incumbent shall be responsible for inviting the clergy of the deanery, the clergy of other denominations, and local dignitaries. It is the practice of the diocese that deanery clergy attend the Service and vest accordingly.
6. It is the responsibility of the Incumbent and Churchwardens to arrange for adequate seating in the church for the Service, and to reserve seating for invited clergy and participants. The Incumbent and Churchwardens shall sit in the front row of the nave. During the Service no one should be seated in the Incumbent's seat or stall until he/she is installed in it. Other clergy may be seated in choir stalls or in the front rows of the nave.
7. The Incumbent, Churchwardens and Servers are to have a rehearsal with the Regional Dean prior to the Service.
8. It is the responsibility of the Incumbent and Churchwardens to ensure that the items needed for presentation are prepared and that the keys, that the churchwardens present, are the actual keys for the church buildings.
9. It is the responsibility of the Incumbent and Churchwardens to ensure that the members of the parish are adequately represented by those who they choose to take part in the service. These parts include, but are not limited to: Bishop's Chaplain, Crucifer, Server(s) (acolytes, thurifer, boat bearer, Master of Ceremonies, Episcopal Party), Ushers, Reader One, Psalm Leader, Reader Two, Presenter of the Bible, Presenter of Water, Presenter of Oil, Presenter of the BCP, Presenter of the BAS, Presenter of Bread and Wine, Intercessor, and Presenters of Elements (For Communion).
10. The Regional Dean should give the Bishop's Chaplain the notes concerning the duties of this role found in the Clergy Handbook (APPENDIX: XV) well before the rehearsal.
11. It is the responsibility of the Incumbent and Churchwardens to ensure that a convenient parking place is reserved for the Bishop.
12. The Bishop or his/her designate (usually the Archdeacon or Regional Dean) shall read the Licence and shall hand it to the Incumbent.
13. The Bishop or the Territorial Archdeacon shall ensure that the oaths of obedience, and the Letter of Appointment are duly signed before the induction takes place.
14. The full service of the Celebration of New Ministry should not be printed but copies collected from the Bishop's secretary for use at the service.

APPENDICES SECTION



Diocese of Montreal – Anglican Church of Canada

MAKING SCRIPTURE READINGS INCLUSIVE

APPENDIX I

PREFACE

The Diocese of Montreal is recommending the use of the New Revised Standard Version for the public reading of scripture. The NRSV is careful to make language referring to people inclusive. However, it is envisaged that other versions of the Bible will continue to be read publicly. The section, "References to People" is intended to offer help to people reading from such versions.

With references to God, apart from avowedly inclusive translations, the standard versions of the Bible in English afford no help. One is very much on one's own, and there is a need to be sensitive to good usage and to the integrity of the text.

The suggestions which follow are intended to be illustrative, not exhaustive. Readers are encouraged to experiment, and to adapt them freely rather than follow them rigidly.

REFERENCES TO PEOPLE

Non-inclusive references to people may be grouped into three main categories:

1. Male-specific words which purport to refer to the whole human race, e.g. "man", "mankind", "all men", "man's", "he", "him", "his" in such expressions as, "He who would save his life shall lose it."

FOR: man, men, mankind

SUBSTITUTE: person, people, humanity, human beings, mortals (useful when human beings are contrasted with God or with angels), everyone, all, all of us, we, others, etc., according to context.

FOR: all men

SUBSTITUTE: all, all people, everyone

FOR: man's

SUBSTITUTE: our, your, people's, human (especially useful when contrasting human and divine actions and qualities)

FOR: he, him, his (when referring to people in general)

SUBSTITUTE: we, us, our, they, them, their, that person, one, one's, someone('s)

FOR: he who

SUBSTITUTE: the one who, those who, anyone who, whoever

2. Male-specific words which refer to a particular group of people which actually includes women, e.g. "My brothers", when a Christian congregation is being addressed, "Our fathers", when both male and female ancestors are intended.

FOR: fathers, forefathers

SUBSTITUTE: ancestors, forebears, fathers and mothers

FOR: sons of God

SUBSTITUTE: children of God, sons and daughters of God, people of God, God's people

FOR: brothers (brethren), brotherhood, fellowship

SUBSTITUTE: brothers and sisters (or vice-versa), friends (as form of address or exhortation), kin (ship), kindred, family, neighbours, Christian community, disciples, believers (according to context)

3. Masculine pronouns used with antecedents which are not gender-specific (the so-called "sexist singular"), e.g. "person. . .his", "everyone. . .his", "whoever. . .him".

FOR: person/anyone, etc. . . his, him

THE FOLLOWING ADJUSTMENTS ARE SUGGESTED:

(a) Use the first person: we, our, ours.

(b) Use the second person: you, your, yours.

(c) Use the plural: one of the easiest, handiest methods.

(d) Delete the pronoun.

(e) Use a new pronoun: this, that, these, those, some, etc.

(f) Use an article or conjunction: a, an, the, but, and.

(g) Use who with or without a noun: who, anyone, who, someone, who, some, everyone who, whoever, no one who, one who, any (noun), who, a (noun) who, the (noun) who - helps emphasize a single individual.

REFERENCES TO GOD

In the Bible, male pronouns are used consistently with reference to God. Although we know that such language is metaphorical, the cumulative effect is an assumption of God's maleness that is misleading in itself and is also experienced as diminishing by many women. Eliminating or reducing the use of male pronouns can help counteract this assumption.

Language about the Persons of the Trinity raises particular issues. In Trinitarian theology, "God" and "Father" are not interchangeable; the Son and Spirit are also properly spoken of as God. Although the Second Person lived as a male human being, it is humanity, not the maleness, that is crucial. It is therefore, appropriate, with regard to Christ, to reduce the number of male pronouns when they create an overwhelming impression of maleness. As there is no compelling theological reason why male gender should be assigned to the Holy Spirit, reduction or elimination of male pronouns seems particularly apt in this case. Indeed, one may speak of the Holy Spirit in feminine terms.

Some of the ways given under 3, above, with regard to "anyone. . .his" are useful in dealing with "God. . .his". Here are some further suggestions:

FOR: **He**

- Repeat "God (be aware that this can become repetitious).
- Restructure the sentence so as to eliminate the pronoun.
- Use the relative pronoun "who", or "the One who".
- Recast the sentence so as to address God ("You. . .").

FOR: **Him**

- Repeat God.
- Use "whom", "the One who".

- Restructure the sentence as necessary.
 - Use the second person.
- FOR: His Spirit
- Use "God's Spirit", "the Spirit", "the Holy Spirit".



Diocese of Montreal – Anglican Church of Canada

A FORM FOR EMERGENCY BAPTISM

APPENDIX II

In case of emergency, any person present may administer Baptism according to the following form. Using the given name of the one to be Baptised (if known), pour water on him or her, saying, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit. Amen. (Or if there is reasonable doubt that the person has already been Baptised with water. "in the name of the Father, and of the Son, and of the Holy Spirit" the person is Baptised using this form of words. If you are not already Baptised, *N*, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**)

The Lord's Prayer is then said.

Our Father in heaven
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive
those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Or

Our Father, who art in heaven,
hallowed by thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive
those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Other prayers, such as the following, may be added.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin and have raised *him/her* to the new life of grace. Strengthen *him/her*, O Lord, with your presence, enfold *him/her* in the arms of your mercy, and keep *him/her* safe for ever. **Amen.**

If the Baptised person recovers, the Baptism shall be recognized at a public celebration of the Sacrament.

Baptismal Certificate:

This certifies that (son/daughter of)

Name of candidate Parents of child candidate

was Baptised in water in the name of the Father, and of the Son, and of the Holy Spirit
on at by .

Date Place Officiant

Signature of Officiant:

Please inform your parish priest of this Baptism so that it may be properly registered.



Diocese of Montreal – Anglican Church of Canada
A MODEL FOR CATECHESIS OF (NON-ACTIVE) PARENTS SEEKING
BAPTISM FOR THEIR CHILDREN
APPENDIX III

This model is addressed to the difficult but all too common situation of parents who: happily consider themselves Christians, but who take little or no part in the life of the church; their request to have their children adopted into the community of the covenant is incongruous, in view of their own failure to take this covenant seriously.

Three fundamental assumptions are made:

1. That the ministry needed by these parents is different from that appropriate to parents who are already practicing Christians, even though the line may often be hard to draw. We must not presume to lump them all together for reasons of economy or politics.
2. That the process is interactive, not automatic. Any process that promises Baptism after you sit through 'x' number of classes or Sunday liturgies merely invites outer conformity (which proves short-lived), rather than inner response.
3. That the goal is integrating these parents into a community of faith - a process that takes time, and moves through a number of stages. Packaging the process into a neat series of sessions communicates something else entirely.

Since the faith of young children is largely indistinguishable from the faith of their parents, a sound approach to catechetical formation must begin with the formation (perhaps even the evangelization) of the parents themselves.

The analogy of the 'door' will suggest the fundamental strategy: if Baptism is the door (Sacramentally) to the life of grace, then catechesis will focus primarily on the life of grace for the parents (and for the child), and only secondarily on the rite itself. Rarely do people enter a doorway because they were invited to inspect the door; doorways are entered to reach what's on the other side.

PERIOD ONE: "Getting to Know You"

The aim of this period is to bring applicants into a small community where trust and freedom in exploring basic questions of faith can develop. Within this context, their relationship to the Church can change from consumers to friends, and the way can be paved for rethinking their request with some integrity. Whether that happens is for them to decide and the church to discern.

Depending on the numbers and circumstances of those involved (parish sponsors need to be included here, too) this period may be one evening, part of a session, or a series of get-togethers. Introductions should include names, story-telling about their infants/children, introduction to the process, and explanations about the role of sponsors.

Two fundamental issues need to be identified and opened up for consideration:

I. "By what right?"

In our culture, parents do not choose mates for their children, certainly not when their children are too young to be consulted. There is a moral dilemma, therefore, in bringing children to Baptism: by what right may parents make a life-choice for them without their consent? This dilemma needs to be acknowledged and addressed.

As an icebreaker and discussion starter, all may be invited to share some stories about the way their own parents or up-bringing shaped their attitudes and values, and especially their faith. (This dilemma can be addressed more fully when the Baptismal covenant is considered, and when parents look at the way they will bring up their children.)

II. "What do you seek for your child?"

Probably it was parents who initiated this encounter by requesting Baptism; but on the analogy of the 'door', there ought to be a more serious goal, though it may not yet have been identified. What is it they most truly desire for their children?

Sample resource: the tale of "Victor", from **Stories for Telling**, William R. White (Minneapolis, Augsburg, 1986)

The Hebrew Scriptures offer a profound introduction to the nature of our human quest; and the story of Israel's journey can be used to explore dimensions of every human journey. People may be invited to find in the story a mirror with which to see themselves better. What was it that this people wanted? What did they wish to pass on to their children? How was their quest refined over the centuries?

Sample resource: the slide and cassette production *I Seek Thy Face*, (The Catholic Biblical Society (Canada) 1975)

As people gain a grasp of this issue and begin to face the question honestly, they can be asked to convert the sense of this discussion, and the heart of their quest, into some form of prayer. Guided meditation is sometimes a useful way for this to happen. Alternatively, a simplified form of the Office might be used for this prayer; some of the readings and psalms provided for the rite of Handing on the Lord's Prayer could be used.

This kind of group process can serve to awaken people to the stirring of the Spirit within their own lives; and the question 'What do you seek . . .?' may need time to 'percolate'. That is why the above is referred to as a 'period' rather than a 'programme' or a 'session'. The needs of the participants in this regard have to be carefully discerned and assessed; getting locked into a timetable prematurely may be disastrous, because it can rob people of a sense of freedom (and of the responsibility) to actually deal with the agenda which the Spirit raises within them. In any event, people can be brought into this period as soon as they ask about Baptism, regardless of the proposed date of Baptism; better that the opportunity to live with this question be as long as is useful.

PERIOD TWO: "Is there any Good News?"

The aim of this period is to give people an encounter with the gospel as good news. This encounter can

begin as soon as people have begun to respond to the question posed in Period One: 'What do you seek?' Whether the encounter really happens is for them to say and the church to discern.

When a child is accepted as a catechumen, it is with a promise on the part of the parent(s) to 'come and share... in hearing the word of the Lord'. What must be made clear in this period is that participation in the liturgy is not a mere pre-condition of this part of the process, but the heart of it. A group dimension is also included to provide opportunity for reflection and mutual encouragement. It is assumed that sponsors will be involved in this dimension, too.

The group will probably need help in recognising why 'gospel' is the name for the heart of our faith. What constitutes 'news'? what makes it 'good news'? for whom?

For example: to the established social classes of Judea, the birth of another peasant child in Bethlehem could hardly have been 'news' at all. According to 'Matthew', however, the birth of Jesus was bad news for Herod, but good news for the magi. According to Luke, it was good news for the poor shepherds and for the humble believers who awaited 'the consolation of Israel'.

Participants can be asked to provide contemporary examples, noting the conditions under which 'news' becomes 'good news'.

Then they may be invited to hear or read the gospel again, asking themselves where they recognise good news for themselves and their children; or the Sunday lections may be used as the basis for such exploration, over a number of weeks.

Sample resources: the slide and cassette production *The Face of the Lord*, (the Catholic Biblical Society (Canada) 1975); reading the Gospel according to Luke (TEV) might be set as 'homework'.

In the group discussion that follows, three questions may be used:

1. What was Jesus up to? What was God up to?
2. Where did you find good news?
3. What difference does it make?

As the group begins to deal constructively with the last question, it becomes possible to move again from reflection to prayer. Responding to the gospel in some fresh way is the issue. A simplified form of the Office may be used for this prayer; some of the readings and psalms provided for the rite of Handing on the Creed could be used.

PERIOD THREE: "Why should my child be Baptised?"

The aim of this period is to discern, in the light of parents' encounter with gospel and church, whether the Baptismal covenant is what God is calling them into or not. That is something for them to discover and the church to discern.

After they have recalled the previous discussions, people should be invited to reflect on their own experience of appropriating the good news. What helped them to respond? What hindered them?

Two fundamental issues need to be identified:

I. "What has Baptism to do with the good news?"

The story of the first Christian Baptisms (Acts 2) is a key text for raising this issue. It might be set as a 'homework' task. Participants can then address themselves to these questions:

1. What does Peter tell the crowd about Jesus? Notice how he assessed their concerns and hopes; in what ways would his account of Jesus have been good news?
2. Is the story of Jesus good news today? In what ways? Where do you see it at work?
3. How does Peter understand the place of Baptism in all these events? How do you understand the place of Baptism in relation to the good news?

II. "What will it cost?"

The renunciations and act of adherence (BAS p. 154) and the Baptismal covenant (BAS p. 156f) are the key texts in relation to this issue. Participants need to know what they would be promising for their children in Baptism. Instruction will be important here: making clear the meaning of 'renunciation and turning', and the meaning of 'believing'.

People can be asked to work in small groups: the parents, godparents and parish sponsor for each child make up a separate group. The task for each group is twofold:

1. To spell out the meaning of the Baptismal covenant for this child, and what they will be promising when they promise to support the child in this new life; and
2. To identify the obstacles to entering such a covenant, naming them as evils to be renounced.

An act of prayer may conclude this period; a simplified form of the Office may be used. The readings and psalms provided for the rite of Calling to the Life of Discipleship be used for this; the prayers for the candidates (BAS p. 155) may also be used.

If the children are coming to Baptism at Easter, it is appropriate to during Lent to introduce candidates to the congregation at the beginning of the season, and to invite prayer for them and for the families.

PERIOD FOUR: "Becoming What We Are"

The aim of this period is to develop deeper awareness of the implications of the Baptism which has been celebrated, and to lay realistic plans for the nurture of the children.

In the approach thus far, the only direct discussion of Baptism prior to the event centered on the meaning of the covenant. Baptism as a symbol is something to focus on afterward, in the light of the experience. This is a time to cultivate Sacramental awareness: what did Baptism say about these children? Needless to say, this will prove fruitless unless the initiatory and Sacramental symbols have been allowed to speak clearly!

Sample method: People arrive to find a table filled with simple objects - a stone, a potted plant, a candle, a jug of water, a set of keys, a piece of bread, a glass of wine, a pencil, a clod of soil, etc. They are invited to describe what they see; they invariably look for symbolism. They are then asked whether they always

look for symbolism when they see such objects, and what (or why not). The Christian use of symbols, the incarnational and Sacramental presuppositions, can be explored at some level.

Sample resource: the film-strip and cassette production *In the Seeing* (Teleketics 1971).

The central question then becomes: how can Baptised children be brought into a living awareness of their new life in Christ?

Issues to be explored include:

1. The place of children in the Eucharist, and in the congregation;
2. The ministry of children in the world and in the church;
3. The perils of Sunday School as the presumed answer to the above;
4. The celebration of faith at home, the interdependence of home celebrations and congregational celebrations, and some of the models and resources for sharing the faith at home.

One of the merits of exploring these issues after the Baptism itself is that it exemplifies the conviction that Baptism is not getting the baby done, but getting started. Some of the issues identified ought to be pursued as soon after the event as possible (recalling the experience itself, for example); but other issues could be taken up later, and perhaps within larger gatherings of families, including families from a number of recent Baptismal celebrations, or other parish families interested in exploring such issues. The acts of prayer in which these sessions are consummated are the Sunday liturgies themselves, in which pains should be taken to model the involvement and ministry of children.



Diocese of Montreal – Anglican Church of Canada

PASTORAL LETTER ON CONFIRMATION

APPENDIX IV

From Bishop Hutchison, August 1993

Before the fall Confirmations begin I write with some suggestions that might make both those visits and the reality of Confirmation more substantial. Confirmation preparation is one area of our ministry in which there is wide variation from parish to parish. While that is understandable, I would hope that in time we would arrive at some consensus at least as to the core of the programme throughout the diocese.

The goal of this most important ministry is to enable candidates to understand the implications of the covenant initiated in their Baptism, and strengthened by the Holy Spirit, to commit themselves to that covenant in mature Christian discipleship.

The context for this realization of one's membership in the Body of Christ is one's membership in the Church as we know it in the Anglican Communion. For people to be fully at home in the family of the Church it is important that they be familiar with its life, its tradition, its liturgy and how it works - how it is organized.

Only four times in three years have I been asked to use the BCP Confirmation rite. Clearly there is broad consensus for the new rite with its emphasis on acceptance and renewal of ministry flowing from a profession of faith. It is a consensus echoed very widely in the Anglican Communion. Whereas the BCP puts emphasis on the substance of faith focussed in the Creed, the Lord's Prayer and the Ten Commandments and in the Catechism, the BAS moves on into commitment to ministry, both in the Church and in the world. Together these emphases reflect the direction of a general renewal of the Church's witness in the world.

There follows a list of items which I believe should be at the core of all programmes of preparation for Confirmation. There is a particular Anglican approach or tradition around each one. I would welcome your comments, and hope they will be a resource in building your programme this year.

1. What we believe about God the Father
2. What we believe about Jesus
3. What we believe about the Holy Spirit
4. An overview of the Old Testament and how we receive it as the revealed Word of God.
5. An introduction to the New Testament contents - how it relates to the old, and how it is used both by the Church and by the individual as the basis of our journey in Christ.
6. Private prayer, reflection and devotion: Provide models, resources and experiences.
7. Corporate worship: What is unique about it in Anglican spirituality and music. A careful, detailed account of what we do, why we do it and how we do it when we gather for worship. What are the elements of the service? What is an appropriate way to respond and to involve oneself in each part of the service? How does it all serve to nourish the people of God?

8. Variety of Expression: Visit other churches of different traditions in worship in the diocese. Have candidates do a project on differences they observe and through explanation and experience encourage respect for differences.
9. Church History - Anglican Tradition: How is it that there are so many churches? How did they develop? What is our own Anglican history?
10. The Anglican Communion: How has it evolved? How is it organized? What does it mean to belong to a worldwide family of 70 million Anglicans?
11. The Canadian Church: Outline the role of a Primate, national office and General Synod, the PWRDF and the Anglican Journal. Speak of the mission and social justice work enabled by the national church.
12. The Diocesan Family: A visit to the Cathedral and to Cathedral Place is a good focus for introducing the diocese - what it consists of, how it is organized and what it means to be part of it. Mention the many missions, chaplaincies and ministries the diocese is responsible for on behalf of all its member parishes.
13. Stewardship and Ministry: All our work in the parish, the diocese, the national church and throughout the world is dependent on each individual Anglican's willing and faithful stewardship of what God has entrusted to us.
14. The Parish Community: How is it organized? How are decisions made? What is it up to? How does it relate to the larger community? What are the opportunities for being responsibly involved in its liturgy, life and mission.
15. All of the above is aimed at building a sense of familiarity and comfort with one's membership in Christ and in the Church. It should open the door to how the Church is called on to witness to the love of God in Christ in the face of human suffering and issues of justice and peace.
16. Ecumenical Relationships: Introduction to the work going on towards the unity of the Churches; the role of ecumenical officers; ecumenical cooperation in working for justice and peace, etc.
17. Evangelism: Our responsibility as stewards of a Gospel of reconciliation. Suggestions on how candidates might share the Good News with others and help in extending the Kingdom.
18. A Rule of Life: Candidates could be encouraged to fashion a rule of life including worship, continued Christian learning, support of the parish community and service in the world in addition to private prayer. It should be simple, achievable and reviewed at least annually.

The whole formation process is a great and important task for which clergy should have particular training and responsibility. The future of each parish, and of the whole Church, depends to a large degree on the quality of the work we do in this area. Confirmation preparation presents a rare opportunity, and deserves the best we have to offer.

As important as this direct access to the clergy is, it is important that the process involve the laity, people in the church beyond the parish, and in the case of young people, the parents and sponsors as well.

Do take the time to do the job effectively. It will pay dividends a hundredfold. If you feel you do not have all the expertise in your own parish, consider a joint programme with another one. If you did nothing more than a single session of each of the above topics it would take you eighteen weeks. So be patient, remembering that all the while you are building a model of community life in Christ.



Diocese of Montreal – Anglican Church of Canada

INTINCTION

APPENDIX V

An Episcopal Letter of April 2003

Severe Acute Respiratory Syndrome, or SARS brings this issue to the fore once again. The principal way SARS appears to be spread is through droplet transmission; namely, when someone sick with SARS coughs or sneezes droplets into the air and someone else breathes them in. It is possible that SARS can be transmitted more broadly through the air or from objects that have become contaminated.

Attached are guidelines issued by the National Church some years ago, slightly amended and updated. Please re-read these carefully and make yourself familiar with them, so that you will be able to give sound advice to your parishioners.

One further step on the part of the celebrant at the Eucharist could be helpful. I have noticed that a number of clergy at the words of institution cover the chalice with their hands resting on the rim of the chalice. That is neither necessary nor advised, given that the lavabo is seldom a thorough washing of the hands. Simply extending the hands above or on each side of the chalice is sufficient.

The paragraph on intinction is worth a careful look. Too often we have seen communicants inadvertently dip the tips of their fingers into the chalice along with the host. Surely the hands are as likely as any other part of the body to transfer infection in day-to-day exchanges. Furthermore, intinction is only possible if wafer bread is used; regular bread cut into cubes would simply compound the problem.

As the attached document suggests, over the course of our history there is no evidence to suggest that careful Anglican practice presents a risk – including, it should be noted, the common cup. But optics are important, and a thoughtful approach to what we are doing goes a long way towards reassuring observant communicants.

EUCCHARISTIC PRACTICE AND THE RISK OF INFECTION

A Document prepared by the Anglican Church of Canada; Montreal revision April 2003

a) **Hygiene and the cup**

b) Fear of communicable diseases may cause some people to take special measures or even keep them from receiving from the cup altogether. Whether these fears are actually merited depends on a number of factors.

• **Transmission of infection**

At the outset, it is important to recognize that there are a number of general principles that govern the transmission of infection. In no case can exposure to a single virus or bacterium result in infection. For each disease there is a minimum number of the agent (generally in the millions) that must be transmitted from person to person before infection can occur. Our defences against stray

bacteria are immense and can only be overwhelmed by very large numbers of the infective agents. Each infective agent has its own virulence, and each individual has his/her own "host factors" which determine that person's susceptibility to infection. The interaction of the two determines the risk of infection for the individual.

- **What is the risk?**

Were there any significant risk to the Eucharistic practices of the Anglican church for so many centuries it would seem likely that the evidence would reflect an increased risk for Anglican priests, who have been performing the ablutions for centuries. In fact the opposite is true. Nor do priests appear to have been regularly stricken with any communicable disease that could be traced to the chalice in all that time. Additionally, no episode of disease attributable to the common cup has ever been reported. Thus for the average communicant it would seem that the risk of drinking from the common cup is probably less than the risk of air-borne infection in using a common building.

- **Will intinction reduce the risk of transmitting infection?**

Intinction (dipping the bread in the wine) is in use in many Episcopal Church (U.S.A) parishes and is increasingly being suggested in Canadian Anglican churches as well. There is, however, real concern that many of the modes of intinction used in parishes do not diminish the threat of infection, and some may actually increase it. Hands, children's and adult's, are at least as likely to be a source of infection (often more so) as lips. Receiving the wafer in the hands and then intincting it means that the wafer, now contaminated by the hand of the recipient, is placed in the wine – thus spreading the infection to it. Dipping the wafer into the wine also means that the wafer picks up any bacteria that might be in the wine. So this offers no protection to the communicant.

- **What about infectious or other seriously ill patients in hospital?**

Where the illness is infectious the patient would be communicated last using intinction by the priest. Conversely, when the ill person is debilitated or otherwise susceptible to infection, normal prudence would dictate that he/she should receive first.

- **So what do I do to avoid spreading or getting infection?**

While Anglicans have asserted since the Reformation that receiving both bread and wine is normal for our church, it must be recognized that many would find themselves able to accept the doctrine of Concomitance: the doctrine that either part of the Sacrament by itself mediates the fullness of the Sacrament. Although the doctrine was promulgated in the thirteenth century, it would also appear to have been accepted in the primitive church particularly in the case of communion of the dying and of infants. Therefore it would seem that communion in only one kind (the bread – but those with wheat allergies receive only the wine) is the best option for those fearful of the cup – both from the standpoint of preventing the spread of infection, and from a theological perspective.

An action that might be suggested for communicants receiving the bread only, is to take or touch the base of the chalice as they normally would, but simply not sip from it. Some communicants might prefer to cross their hands over their chest as a sign to administrators to pass them by.

- **What can be done by Altar Guild members to further reduce the risks of infection?**

Chalices should be washed with soap and water following each Eucharistic liturgy, rinsed

with hot water and allowed to dry without further wiping. A 30-second hand wash will eliminate 95% of all bacteria. Altar guild members and others who handle wafers in preparation for the Eucharist should therefore make sure that they have washed their hands before they handle any wafers that will be used at the Eucharist.

- **If I have a cold, what should I do to keep others from catching it?**
If you have the flu, a cold, or a cold sore, then don't drink from the cup or dip the wafer into it. Receive your communion in the form of the bread alone.
- **The Lavabo: how effective is it?**
The brief answer is, it isn't. If contagion via the hands of the ministers of communion is a genuine concern, then the only safeguard is a thorough hand-washing with antiseptic soap immediately prior to the distribution of the Sacrament.
- **The Common Cup, and its Alternatives:**
It is sometimes suggested that the use of individual communion cups is an attractive alternative for those who object to the common cup on either hygienic or aesthetic grounds. There are several points to be made here, beginning with two statements from Lambeth 1948.

1948 Lambeth Conference Resolution 117: Administration of Holy Communion

The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for twelve centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of the Anglican Communion since the Reformation.

1948 Lambeth Conference Resolution 118: Administration of Holy Communion

The Conference holds that administration from a common chalice, being scriptural and having a spiritual meaning of great value, should continue to be the normal method of administration in the Anglican Communion; but is of opinion that there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican Communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional method, and that the methods of intinction to be adopted or permitted should not be left to the discretion of individual priests."

It is interesting that none of the health concerns which have arisen since those words were written has ever led to a recommendation that the common cup be replaced by individual glasses or plastic cups. This is understandable, on several levels:

1. Practically, reverent and effective ablutions would become a truly formidable task.
2. Historically, restoration of the chalice to the laity was a major point of Reformation practice; it would be paradoxical to turn our backs upon it now.

3. Symbolically, the common cup has been a major point of doctrine and devotion ever since St Paul. There is no such symbolism attached to individual cups; in fact, on the principle that “optics are important”, they imply a contrary individualistic symbolism which runs entirely against the sense of communion / community which the Eucharist tries to both express and foster.

Eucharistic Practice and the risk of infection. Diocese of Montreal 8th October 2009

Below is a reprint of information previously received from the Anglican Church of Canada. I would ask that you reread it please. You are reminded that as of the email last week, the Bishop has temporarily suspected intinction for the time being. Please ensure hand sanitizers and posters regarding the proper use of sanitizers are available in strategic locations in your churches. Please ensure proper handwashing technique posters are displayed in bathrooms, kitchens and nurseries. Please ensure that the toys in the church are thoroughly washed once each week. Please announce and place in your bulletins instructions that those with colds, flu, cold sores should not sip from the chalice nor shake hands at the Peace. Chalice bearers should thoroughly sanitize hands before administering the cup as should the priest prior to handling or distributing the host. While some may feel that these measures are excessive, please know that we are practicing due diligence—we have a responsibility to those to whom we love and serve.

Information may be found on the Diocesan Website at: <http://www.montreal.anglican.ca/h1n1/>

What is the risk?

Were there any significant risk to the eucharistic practices of the Anglican church for so many centuries it would seem likely that the evidence would reflect an increased risk for Anglican priests, who have been performing the ablutions for centuries. In fact the opposite is true. Nor do priests appear to have been regularly stricken with any communicable disease that could be traced to the chalice in all that time. Additionally, no episode of disease attributable to the common cup has ever been reported. Thus for the average communicant it would seem that the risk of drinking from the common cup is probably less than the risk of air-borne infection in using a common building.

- Were there any significant risk to the eucharistic practices of the Anglican church for so many centuries it would seem likely that insurance actuarial tables would reflect an increased risk for Anglican priests, who have been performing the ablutions for centuries. In fact the opposite is true.

Nevertheless, eucharistic ministers should be instructed in the proper way to wipe the chalice between communicants. Some procedures that are helpful include: (1) wiping the chalice on the inside of the rim as well as on the outside, (2) opening the purificator to its full size so that a clean part of the purificator is used for each communicant (it may be necessary for the minister to use more than one purificator) and (3) wiping the chalice so that the next communicant does not drink out of the same place on the cup. Similarly, chalices should be washed with soap and water following each Eucharistic liturgy. It must be pointed out that while the relative risk is low, it is not impossible that infection could be transmitted. This is particularly true of communicants with low resistance to infection, i.e. cancer patients on immunosuppressant therapy, and persons with AIDS. Further examination of alternate Eucharistic practices is therefore warranted.

Intinction

Intinction (dipping the bread in the wine) is in use in many Episcopal Church parishes and is increasingly being suggested in Canadian Churches as well. There is, however, real concern that many of the modes of intinction used in parishes do not diminish the threat of infection, and some may actually increase it. Hands, children's and adult's, are at least as likely to be a source of infection (often more so) as lips. Retention of the wafer in the hand of the recipient then intincting it means that the wafer, now contaminated by the hand of the recipient, is placed in the wine?thus spreading the infection to it. The use of an intinction chalice would make no difference in this instance.

If a priest retains the wafer, intincts it, and places it on the tongue of the communicant there is the possibility of his/her hand coming in contact with the tongue, and thereafter spreading the contamination. Meticulous technique would avoid this however, and it would seem better to trust in the technique of one individual (the priest) than in the individual techniques of the communicants should they do the intinction themselves. Therefore, this is the only method of intinction permitted in Roman Catholic parishes.(8) A separate chalice used only for intinction by the priest would be effective in this instance. For parishes using communion "stations", the priest might intinct wafers at one, while others administer the elements in the customary fashion at another.

Hands are at least as likely to be a source of infection (often more so) as are lips.

A further consideration with the practice of intinction is that it is only feasible when wafers are used. More and more churches are starting to recognize the sacramental value of the one loaf of bread that is then divided for distribution. Intinction would not be a tenable option in these circumstances.

Other dangers

Indeed, from the foregoing it seems obvious that another risk of infection occurs when the priest breaks the bread should his/her hands be contaminated. The ritual of the washing of the priest's hands at the offertory is therefore more than symbolic. It has been suggested that the lavabo basin be large, contain some liquid soap in addition to an adequate quantity of water, and that a proper towel be provided so that a more thorough hand washing can occur. A 30-second hand wash will eliminate 95% of all bacteria. Any other ministrants of the bread should also be included, and altar guild members and others who handle wafers in preparation for the Eucharist should take similar precautions.

When communicating the ill in hospital many of these considerations would not apply. Wafers would ordinarily be used, and where the illness is infectious the patient would be communicated last using intinction by the priest (as per the BCP rubric, p. 583). Conversely, when the ill person is debilitated or otherwise susceptible to infection, normal prudence would dictate that he/she receive first.

Communion in only one kind (the bread) is the best option for those fearful of the cup

Conclusion

Therefore it would seem that communion in only one kind (the bread) is the best option for those fearful of the cup both from the standpoint of preventing the spread of infection, and from the theological

perspective. Nor should there be any discouragement directed to those who choose to do so. In fact, priests should periodically instruct the people "If you have the 'flu, a cold, or a cold sore, please don't drink from the cup or dip the wafer into it." This should be done either through the bulletin or verbally at regular intervals. An action, which might be suggested for communicants receiving the bread only, is to take or touch the base of the chalice as they normally would, but simply not sip from it. The words of administration should be used, even when wine is not consumed. Some communicants might prefer to cross their hands over their chest as a sign to administrators to pass them by.

It must be stressed however that the present use of the common cup is normative for Anglican churches, follows the practice of the universal church from its beginnings until well into the middle ages, and poses no real hazard to health in normal circumstances.



Diocese of Montreal – Anglican Church of Canada
GENERAL SYNOD CANON XXI – SCHEDULE A: DECLARATION
APPENDIX VI

We, and , hereby

declare that we intend to enter into marriage which we acknowledge to be a union in faithful love, to the exclusion of all others on either side, for better or for worse, until we are separated by death.

We undertake to prepare ourselves for the exchange of vows at our wedding, recognising that by this mutual exchange our union in marriage will be established.

We intend to strive thereafter to fulfill the purposes of marriage: the mutual fellowship, support, and comfort of one another, the procreation (if it may be) and the nurture of children, and the creation of a relationship in which sexuality may serve personal fulfillment in a community of faithful love.



Diocese of Montreal – Anglican Church of Canada APPENDIX VII

GENERAL SYNOD CANON XXI - SCHEDULE E: MARRIAGE PREPARATION

It is suggested that the incumbent or designate in discussing marriage preparation with the parties to a marriage, in addition to recommending strongly to the parties that they avail themselves of a marriage preparation course or programme, review with the parties the following specific issues:

1. The attitudes and expectations of the parties as to how they will deal with financial planning including budgeting, sharing of incomes and expenses.
2. The attitudes and expectations of the parties as to how they will deal with any potential religious differences.
3. The attitudes and expectations of the parties as to how their families including parents and siblings will react to the marriage and how supportive they will be.
4. The attitudes and expectations of the parties towards lifestyle including interests and friends in which there may be common interests and differences.
5. The attitudes and expectations of the parties towards work sharing in the home relationship and management of the household.
6. The attitudes and expectations of the parties as to their understanding of the importance of communication between partners in a marriage.
7. The attitudes and expectations of the parties in regard to sexual relations.
8. If the marriage being entered into is not a first marriage for both parties, it is recommended that there be specific discussions with the parties regarding the effect of payment by one of the parties of spousal or child support regarding a previous marriage, and potential problems concerning access to or custody of children from a previous marriage, and further potential problems with integration of children of the parties from previous marriages into a family unit.
9. Their views regarding number of children, rearing and education of same and potential career conflicts.
10. The solemnity of the marriage covenant which the parties are making in the sight of God.



Diocese of Montreal – Anglican Church of Canada GUIDELINES FOR MARRIAGE PREPARATION FOR DIVORCED PERSONS SEEKING REMARRIAGE APPENDIX VIII

In your first meeting with the couple, explain the Christian understanding of marriage and the requirements of the Anglican Church of Canada. Have as your primary aim in this interview to establish open and warm communication with the couple so that they realize that the Church is concerned for them and desires to help them as they seek Christian marriage.

1. For your own reference, obtain the relevant factual information from each person:
 - Full name
 - Marital status
 - Date of birth
 - Address
 - Proposed date and place of marriage
2. Obtain information about previous marriages
 - Date, place and officiant
 - Marital status at the time
 - Date of permanent separation
 - Date of Decree Absolute
3. Discuss with the divorced applicant(s) their understanding of
 - The causes that led to the breakdown of their marriage
 - Their attempts to seek help and reconciliation
4. Ask about their financial responsibilities (if any) to their former spouse and how these are being fulfilled.
5. Ask about the names and ages of any children born to their previous marriages:
 - Who now has custody
 - With whom are they now living
 - Who is responsible for their support
 - What support is now being given
 - How the children get along with the parent who does not have custody
 - What is the attitude of each of these children to the proposed marriage
 - How do they see each of these children relating to both of them in their married life
 - Taking into account any difficulties and opportunities they foresee, how do they anticipate developing and sustaining their new family life
6. Ask the applicants about their vision for their proposed marriage
 - How long have they known each other
 - Their reasons for their confidence that the proposed marriage will be stable
 - Anything they have learned from their experience and knowledge of the broken marriage that they see as being helpful to this new relationship
- Ask the applicants to sign the General Synod Declaration.



Diocese of Montreal – Anglican Church of Canada

THE CELEBRATION OF A NEW MINISTRY: SERVICE OF INDUCTION

APPENDIX IX

The Bishop of Montreal has expressed his preference for the following "Service of Induction".

Notes concerning the service:

1. The readers of the Old and New Testament lessons may be members of the congregation.
2. If is a celebration of the Holy Eucharist, the celebrant shall be the Bishop or the Territorial Archdeacon. It is appropriate that the new Incumbent, and Regional Dean stand with the Bishop and/or the Territorial Archdeacon at the altar during the celebration.
3. At the Eucharist, the Holy Gospel shall be read by a priest or deacon.
4. It is most appropriate that the Service take place within the first month of the appointment of the new Incumbent.

Readings and Psalms suitable for the Celebration of a New Ministry

The Readings should be those of the day, or Readings from the following may be selected. This list is intended to be helpful, but not restrictive.

Old Testament Readings

Joshua 1: 7-9 (The commission of Joshua)

Numbers 11:16-17, 24-25a (Gather for me seventy of the elders of Israel)

Jeremiah 1:4-9 (Before I formed you in the womb, I knew you)

Psalms and Suitable Refrains

84 (Happy are the people whose strength is in you)

119:33-40 (Give me life in your ways)

133: 1-5 and 134: 1-2 (Bless the Lord, all you servants of the Lord)

146 (God keeps his promise for ever **or** Alleluia)

New Testament Readings

Romans 12:1-18 (We have gifts that differ according to the grace given to us)

2 Corinthians 4:1-6 (We do not proclaim ourselves; we proclaim Jesus Christ as Lord)

Ephesians 4:7, 11-16 (To equip the saints for the work of ministry)

Gospel Readings

Luke 10:1-17 (The Lord appointed seventy others)

John 14:11-15 (If in my name you ask me for anything, I will do it)

John 15:9-16 (Love one another)

The Anglican Church of Canada
 Diocese of Montreal
 Celebration of a New Ministry
*Please leave this booklet at the
 back of the church after the service.*

L'Église anglicane du Canada
 Diocèse de Montréal
 Célébration d'un nouveau ministère
*Veillez laisser ce livret à l'arrière
 de l'église à la sortie.*

The Bishop, when present, is the president of the entire liturgy, with the Archdeacon, Regional Dean, and new pastor as co-celebrants at the Eucharist. In the absence of the Bishop, the Archdeacon presides at the entire liturgy, with the Regional Dean and new pastor as co-celebrants at the Eucharist. *Si l'Évêque est présent, il préside toute la liturgie, avec l'archidiacre, le doyen régional et le nouveau pasteur comme co-célébrants de l'Eucharistie. Si l'Évêque n'est pas présent, l'archidiacre préside toute la liturgie, avec le doyen régional et le nouveau pasteur comme co-célébrants de l'Eucharistie.*

Processional Hymn

Chant d'entrée

The Gathering of the Community

Rassemblement de la communauté

All stand. The presiding celebrant greets the community. *Tous debout. Le président salue l'assemblée.*

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. *La grâce de Jésus-Christ notre Seigneur, l'amour de Dieu le Père et la communion de l'Esprit-Saint soient toujours avec vous.*

All / Tous

And also with you.

Et avec votre esprit.

Or from Easter Day through the Day of Pentecost, *Ou encore, de Pâques à la Pentecôte,*

Alleluia! Christ is risen.

Alléluia ! Le Christ est ressuscité!

All / Tous

The Lord is risen indeed. Alleluia!

Le Seigneur est vraiment ressuscité! Alleluia!

May his grace and peace be with you.

Que sa grâce et sa paix soient avec vous!

All / Tous

May he fill our hearts with joy.

Qu'il comble nos cœurs de sa joie!

The President may introduce the theme of this celebration as that of the ministry of the whole people of God. *Le président peut exposer brièvement le thème de la célébration, le ministère de tout le peuple de Dieu.*

The president sings or says either the collect of the day or the following: *Le président chante ou récite la collecte du jour ou ce qui suit.*

Almighty God, by your grace alone, we are accepted and called to your service. Strengthen us by your Holy Spirit and make us worthy of your calling; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. *Dieu tout-puissant, par ta seule grâce, tu nous acceptes et nous appelles à ton service. Fortifie-nous par ton Esprit-Saint et rends-nous dignes de ton appel; par Jésus-Christ notre Seigneur, qui vit et règne avec toi et le Saint-Esprit, un seul Dieu, maintenant et à jamais.*

All / Tous	Amen. The Proclamation of the Word <i>After each Reading, the Reader may say,</i> Hear what the Spirit is saying to the Church.	Amen. Liturgie de la Parole <i>Après chaque lecture, le lecteur dit,</i> Entendez ce que l'Esprit dit à l'Église.
All / Tous	Thanks be to God. <i>A hymn or a psalm may be sung between the readings.</i> <i>The new Pastor reads the Gospel, first saying,</i> The Holy Gospel of Our Lord Jesus Christ according to [name].	Nous rendons grâce à Dieu. <i>Un hymne ou un psaume peut être chanté entre les lectures.</i> <i>Le nouveau pasteur lit l'Évangile, en disant,</i> L'Évangile de Notre Seigneur Jésus-Christ selon saint N.
All / Tous	Glory to you, Lord Jesus Christ! <i>After the Gospel, the Reader says,</i> The Gospel of Christ.	Gloire à toi, Seigneur! <i>Le lecteur conclut l'Évangile en disant,</i> Acclamons la parole de Dieu.
All / Tous	Praise to you, Lord Jesus Christ! The Sermon Covenant in Ministry <i>The President, standing with the new pastor and the churchwardens before the congregation, may then describe the process by which the new pastor has been chosen.</i> My brothers and sisters in Christ, <i>NN</i> been chosen to be pastor of this parish of <i>N</i> . After prayerful consideration, and according to the practice of this diocese, I have (<i>or the Bishop has</i>) appointed <i>NN</i> to this position of leadership in our common ministry. This ministry continues the good work done through the years in this community, and is part of the work and witness of the whole church. It is a new beginning because <i>NN</i> brings particular gifts to our ministry together. As we stand in God's presence let us pray that grace will be given to <i>NN</i> , and to all of us in this ministry, that we may fulfil the responsibilities which are ours.	Louange à toi, Seigneur Jésus! Homélie Alliance pastorale <i>Le président, debout avec le nouveau pasteur et les marguilliers de l'église devant la congrégation, peut décrire la démarche suivie pour choisir le nouveau ministre.</i> Mes frères et sœurs dans le Christ, <i>NN</i> a été choisi comme pasteur de cette paroisse de <i>N</i> . Après un temps de prière et de réflexion, et conformément à la pratique de ce diocèse, j'ai (<i>ou l'Évêque a</i>) nommé <i>N</i> à ce poste de leadership dans notre ministère commun. Ce ministère continue les bonnes œuvres accomplies, depuis des années, au sein de cette communauté et témoigne du travail de l'Église entière. C'est un nouveau départ, car <i>NN</i> apporte des dons particuliers à notre ministère conjoint. Nous tenant debout en la présence de Dieu, prions que la grâce soit accordée à <i>NN</i> , et à chacun de nous au sein de ce ministère, afin que nous puissions nous acquitter des engagements qui sont les nôtres.

	<i>The new pastor then kneels, and the President presents the licence and says,</i>	<i>Le nouveau pasteur s'agenouille et le président lui remet la licence en disant,</i>
	<i>NN, (I am mandated by the Bishop to say to you) Accept this charge, which is his/hers/ mine and yours, in the name of the Father and of the Son and of the Holy Spirit, Amen.</i>	<i>NN, (l'Évêque m'a mandaté pour te dire) accepte cette charge, qui est la mienne/la sienne et la tienne, au nom du Père, du Fils et du Saint-Esprit, Amen.</i>
	<i>The President then asks the new pastor,</i>	<i>Puis, le président demande au nouveau ministre,</i>
	Do you in the presence of this congregation commit yourself to the responsibility entrusted to you?	En présence de cette communauté, t'engages-tu à assumer la responsabilité qui t'es confiée?
	<i>The new pastor replies,</i>	<i>Le nouveau ministre répond,</i>
	I do.	Oui, je m'y engage.
	<i>The President asks the people of the parish to stand and says,</i>	<i>Le président demande à la paroisse ou à la congrégation de se lever et dit,</i>
	Do you, the people of the parish of N, commit yourselves to share with NN in the ministry of this parish?	Vous qui faites partie de la paroisse de N, vous engagez-vous à partager avec NN le ministère de cette paroisse?
All / Tous	We do.	Oui, nous le voulons.
	<i>The President asks the other clergy present to stand, and says,</i>	<i>Le président demande aux autres membres du clergé de se lever et dit,</i>
	As brothers and sisters in the clergy, will you support NN and the parish of N in their ministry together?	En tant que frères et sœurs dans le corps du Christ, soutiendrez-vous NN et la paroisse de N dans leur ministère commun?
Clergy / Clergé	We will.	Oui, nous le voulons.
	<i>Representatives of the congregation may present various appropriate symbols of the ministry of the whole people of God.</i>	<i>Des représentants de la congrégation peuvent présenter au nouveau ministre divers symboles du ministère de tout le peuple de Dieu.</i>
	<i>A representative presents a bible, saying,</i>	<i>Un représentant lui présente la Bible en disant,</i>
	<i>NN, hold before us the story of God's love and mercy, and, above all, the Gospel of our Saviour Christ. Be among us as a preacher of the word of God and teacher of the faith.</i>	<i>NN, garde à notre esprit l'histoire de l'amour et de la miséricorde de Dieu, et, surtout, l'Évangile de notre Sauveur. Sois parmi nous quelqu'un qui proclame la Parole de Dieu et qui enseigne la foi.</i>
	<i>The new pastor replies,</i>	<i>Le nouveau ministre répond,</i>
	I invite you all to join with me in proclaiming the Gospel of hope and life.	Je vous invite à vous joindre à moi pour proclamer l'Évangile de l'espoir et de la vie.

All / Tous	<p>Amen. We have good news to share.</p> <p><i>Others may present a vessel of water, saying,</i></p> <p><i>NN, in the water of baptism we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Be among us as one who baptises into the community of Christ.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me in rejoicing in our baptismal fellowship, and in nurturing the community of faith.</p>	<p>Amen. Nous avons de bonnes nouvelles à partager.</p> <p><i>D'autres peuvent présenter un récipient d'eau en disant,</i></p> <p><i>NN, dans l'eau du baptême, nous partageons la mort du Christ. Avec l'eau, nous partageons sa résurrection. Par l'eau, nous renaissions de l'Esprit-Saint. Sois parmi nous un de ceux qui baptisent dans la communauté du Christ.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi, nous réjouissant de notre communion baptismale et cultivant notre communauté de foi.</p>
All / Tous	<p>Amen. May we all grow into the full stature of Christ.</p> <p><i>Others may present oil, saying,</i></p> <p><i>NN, hold before us the anointing of the Holy Spirit for wholeness of life. Be among us as reconciler and healer.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me in the ministry of reconciliation and healing, so that through the power of God we may bring wholeness of life to all people.</p>	<p>Amen. Puisseons-nous atteindre la pleine stature du Christ.</p> <p><i>D'autres peuvent présenter l'huile en disant,</i></p> <p><i>NN, garde à notre esprit l'onction du Saint-Esprit pour l'intégrité de la vie. Sois parmi nous un conciliateur et un guérisseur.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi dans le ministère de la réconciliation et de la guérison, afin que le pouvoir de Dieu nous permette d'offrir intégrité de vie à tous.</p>
All / Tous	<p>Amen. In forgiveness and healing we find new life.</p> <p><i>Others may present a copy of the canons of the diocese, saying,</i></p> <p><i>NN, we look to you to work with the committees and organisations of the church, and in our community, so that our administration may serve Christ and his Gospel and not just ourselves. Be among us in wisdom and humility, in discernment and good humour.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me in working for the building up of Christ's Church.</p>	<p>Amen. Que le pardon et la guérison nous redonnent une vie nouvelle.</p> <p><i>D'autres peuvent lui présenter une copie des canons du diocèse en disant,</i></p> <p><i>NN, nous comptons sur toi pour travailler avec les comités et les organismes de l'église, et dans notre communauté, afin que notre administration puisse servir Christ et son Évangile, et non seulement nous-mêmes. Sois parmi nous par la sagesse et l'humilité, le discernement et la bonne humeur.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi pour travailler à développer l'Église du Christ.</p>

All / Tous	<p>Amen. We are the Body of Christ.</p> <p><i>A churchwarden may present the keys of the church, saying,</i></p> <p><i>NN, we look to you to lead and encourage us to be an open, welcoming community. Accept these keys, and let the doors of this place be open to everyone.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me in welcoming all who would come into the fellowship of the people of God.</p>	<p>Amen. Nous sommes le corps du Christ.</p> <p><i>Un marguillier de l'église peut lui présenter les clés de l'église en disant,</i></p> <p><i>NN, nous comptons sur toi pour nous guider et nous encourager à être une communauté ouverte et accueillante. Accepte ces clés et que les portes de cette église soient ouvertes à tous.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi pour accueillir tous ceux qui voudraient participer à la communion du peuple de Dieu.</p>
All / Tous	<p>Amen. May we greet Christ in all who come.</p> <p><i>A representative may present (a) prayer book(s), saying,</i></p> <p><i>NN, we look to you to lead us in worship so that, in word and sacrament, we may be renewed in our life together in our Lord Jesus Christ. Receive these books (this book) and be among us as a person of prayer.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me, and with the whole Church, in regular and constant prayer to our God.</p>	<p>Amen. Puisseons-nous accueillir le Christ dans chaque personne qui vient ici.</p> <p><i>Un représentant peut lui présenter un (des) livre(s) de prières en disant,</i></p> <p><i>NN, nous comptons sur toi pour nous guider dans nos célébrations liturgiques afin que, par la parole et les sacrements, nous puissions être appelés à une vie nouvelle en notre Seigneur Jésus-Christ. Reçois ce(s) livre(s) et sois parmi nous une personne pieuse.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi et à toute l'Église pour prier Dieu avec régularité et constance.</p>
All / Tous	<p>Amen. In quietness and confidence will be our strength.</p> <p><i>Representatives of the congregation may present bread and wine, saying,</i></p> <p><i>NN, we look to you as one who presides at the eucharist and shares with us and with the whole church in the breaking of bread as a foretaste of the heavenly banquet. Be among us to break the bread and bless the cup.</i></p> <p><i>The new pastor replies,</i></p> <p>I invite you all to join with me in making eucharist together, in company with the church in every age.</p>	<p>Amen. Notre force réside dans la quiétude et la confiance.</p> <p><i>Des représentants de la congrégation peuvent lui présenter du pain et du vin en disant,</i></p> <p><i>NN, nous comptons sur toi pour présider l'eucharistie et partager, avec nous et avec l'église entière, la fraction du pain, avant-goût du banquet céleste. Sois parmi nous pour rompre le pain et bénir la coupe.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Je vous invite à vous joindre à moi pour célébrer, ensemble, l'eucharistie en compagnie de l'Église éternelle.</p>

All / Tous	<p>Amen. May we know the Lord Jesus in the breaking of the bread.</p> <p><i>NN, let all these be signs of the ministry which is mine (the Bishop's) and yours, and is shared by all the people of God.</i></p> <p><i>The new pastor replies,</i></p> <p>Amen. May we find joy together in the service of Christ.</p> <p><i>The Archdeacon shall then install the new Incumbent in his/her accustomed seat, with these words</i></p> <p><i>NN, I now induct you into the cure of souls in this Parish of N. May the Lord preserve your going out and your coming in, from this time forth and for evermore. Amen.</i></p> <p><i>The President now presents the new Incumbent to the congregation with these or similar words</i></p> <p>I present NN as the leader of your ministry, and I invite your welcome.</p> <p><i>The congregation may respond with applause.</i></p> <p><i>The new pastor may greet the congregation briefly.</i></p> <p>The Apostles' Creed</p> <p>I now invite your new pastor to lead us in our baptismal profession of faith.</p> <p><i>The new pastor says,</i></p> <p>I believe in God,</p>	<p>Amen. Puisseons-nous connaître le Seigneur Jésus dans la fraction du pain.</p> <p><i>NN, que tous ces symboles représentent le ministère qui est le mien (celui de l'Évêque) et le tien, ministère que partage tout le peuple de Dieu.</i></p> <p><i>Le nouveau ministre répond,</i></p> <p>Amen. Puisseons-nous trouver ensemble la joie au service du Christ.</p> <p><i>L'Archidiacre installe le nouveau pasteur dans son siège habituel, avec ces paroles,</i></p> <p><i>NN, je t'installe dans la charge des âmes de cette paroisse de N. Que le Seigneur protège tes allées et venues, maintenant et pour l'éternité. Amen.</i></p> <p><i>Le président présente alors le titulaire à la congrégation en ces mots ou une formule semblable,</i></p> <p>Je présente NN comme leader de votre ministère et je vous invite à l'accueillir.</p> <p><i>La congrégation peut répondre par des applaudissements.</i></p> <p><i>Le nouveau ministre peut saluer brièvement la congrégation.</i></p> <p>Symbole des apôtres</p> <p>J'invite maintenant votre nouveau pasteur à nous diriger dans notre profession de foi baptismale.</p> <p><i>Le nouveau pasteur dit,</i></p> <p>Je crois en Dieu,</p>
All / Tous	<p>the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On</p> <p>le Père tout-puissant, créateur du ciel et de la terre. Je crois en Jésus-Christ, son Fils unique, notre Seigneur, qui a été conçu du Saint-Esprit, est né de la Vierge Marie, a souffert sous Ponce-Pilate, a été crucifié, est mort et a été enseveli, est descendu aux enfers, le troisième jour</p>	

the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

est ressuscité des morts, est monté aux cieux, est assis à la droite de Dieu le Père tout-puissant, d'où il viendra juger les vivants et les morts. Je crois en l'Esprit-Saint, à la sainte Église catholique, à la communion des saints, à la rémission des péchés, à la résurrection de la chair, à la vie éternelle. Amen.

The new pastor says,

Le nouveau pasteur dit,

Dear friends in Christ, let us pray that this ministry we share may accomplish the purpose of God's grace. Let us pray for the world, the universal Church, and for ourselves.

Chers frères et chères sœurs dans le Christ, prions afin que le ministère que nous partageons puisse atteindre l'objectif de la grâce de Dieu. Prions pour le monde, pour l'Église universelle et pour nous-mêmes.

The Prayers of the People

Prière universelle

Members of the community may lead the congregation in prayer for the Church, for the world, and for all people. The use of the Holy Spirit Litany (BAS, p.123) is suggested. A leader may conclude the prayers with the following (or other suitable) collect.

Des membres de la communauté peuvent animer les prières pour l'Église, pour le monde et pour tout le monde. Un animateur peut conclure les prières, en récitant la collecte qui suit ou une autre appropriée.

Almighty God, you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or three are gathered together you will hear their requests. Fulfill now our desires and petitions, as may be best for us, granting us in this world knowledge of your truth, and in the age to come eternal life; for you are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever.

Dieu tout-puissant, tu nous as donné la grâce pour faire, d'un seul accord en ce moment même, nos intercessions communes auprès de toi et tu nous as promis, par ton Fils bien-aimé, que, lorsque deux ou trois personnes s'assembleraient, tu écouterais leurs demandes. Réponds maintenant à nos désirs et à nos prières, selon ce qui est mieux pour nous, nous donnant dans ce monde de connaître ta vérité et, dans les temps à venir, la vie éternelle; car tu débordes de bonté et d'amour, et nous te glorifions par ton Fils Jésus-Christ notre Seigneur, dans l'Esprit-Saint, maintenant et à jamais.

All / Tous

Amen.

Amen.

The Peace

Partage de la paix

The new pastor says,

Le nouveau pasteur dit,

The peace of the Lord be always with you;

Que la paix du Seigneur soit toujours avec vous!

All / Tous

And also with you.

Et avec votre esprit!

	<i>The members of the community, pastors and people, may greet one another in the name of the Lord.</i>	<i>Les pasteurs et les fidèles peuvent se saluer et échanger la paix au nom du Seigneur.</i>
	The Celebration of the Eucharist	Célébration de l'Eucharistie
	<i>A hymn may be sung.</i>	<i>Il est indiqué de chanter un hymne.</i>
	<i>The Prayer over the Gifts may be chosen according to the propers being used for this occasion.</i>	<i>La prière sur les offrandes peut être choisie parmi les propres utilisés pour le reste de la célébration.</i>
	The Great Thanksgiving	Grande prière d'action de grâce
	<i>The following Eucharistic Prayer is suggested. Anyone of the authorized Eucharistic Prayers may be used.</i>	<i>La prière qui suit est suggérée. On peut aussi utiliser l'une ou l'autre des autres prières prescrites.</i>
	The Lord be with you.	Le Seigneur soit avec vous.
All / Tous	And also with you.	Et avec votre esprit.
	Lift up your hearts.	Élevons notre cœur.
All / Tous	We lift them to the Lord.	Nous le tournons vers le Seigneur.
	Let us give thanks to the Lord our God.	Rendons grâce au Seigneur notre Dieu.
All / Tous	It is right to give our thanks and praise.	Cela est juste et bon.
	Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who came not to be served, but to serve and to give his life a ransom for many. He calls his faithful servants to lead your holy people in love, nourishing them by your word and sacraments. Now with all creation we raise our voices to proclaim the glory of your name.	Sois béni, Dieu de bonté, créateur du ciel et de la terre. Nous te rendons grâce et louange par Jésus-Christ ton Fils notre Seigneur qui est venu servir et non être servi en donnant sa vie en échange de la liberté d'une multitude. Il appelle ses fidèles serviteurs à conduire son peuple dans l'amour, les nourrissant de sa parole et de ses sacrements. Nous joignons donc nos voix à la création tout entière pour proclamer la gloire de ton nom.
All / Tous	Holy! Holy! Holy Lord! God of power and might! Heaven and earth are full of your glory! Hosanna in the highest! Blessed is he who comes in the name of the Lord! Hosanna in the highest!	Saint! Saint! Saint, le Seigneur, Dieu de l'univers! Le ciel et la terre sont remplis de ta gloire. Hosanna au plus haut des cieux. Béni soit celui qui vient au nom du Seigneur. Hosanna au plus haut des cieux.
	We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation, in calling Israel to be your people; in your Word spoken	Nous te rendons grâce, Seigneur Dieu, pour la bonté et l'amour que tu nous as manifestés dans la création, dans la vocation d'Israël, ton peuple, dans ta parole

through the prophets; and above all in the Word made flesh, Jesus your son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

proclamée par les prophètes, et par-dessus tout, dans le Verbe fait chair, Jésus-Christ, ton Fils unique, notre Seigneur. Car en ces temps qui sont les derniers, tu l'as envoyé afin qu'il prenne chair de la vierge Marie et qu'il devienne le Rédempteur et le Sauveur du monde. En lui, tu nous as délivrés du mal et tu nous as rendus dignes de nous tenir en ta présence. En lui, tu nous as fait passer de l'erreur à la vérité, du péché à la justice, de la mort à la vie.

On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me."

La nuit où il fut livré à la souffrance et à la mort, une mort qu'il avait librement acceptée, notre Seigneur Jésus-Christ prit du pain, et, t'ayant rendu grâce, il le rompit et le donna à ses disciples en disant: «Prenez, mangez-en tous: ceci est mon corps livré pour vous. Faites ceci en mémoire de moi.»

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

De même, à la fin du repas, il prit la coupe. Après t'avoir rendu grâce, il la leur donna en disant: «Prenez et buvez-en tous, car ceci est la coupe de mon sang, le sang de l'Alliance nouvelle et éternelle qui sera versé pour vous et pour la multitude pour le pardon des péchés. Chaque fois que vous en boirez, faites-le en mémoire de moi.»

Therefore, Father, according to his command,

C'est pourquoi, Père, selon son commandement:

All / Tous

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

Nous rappelons sa mort,
Nous proclamons sa résurrection,
Nous attendons son retour dans la gloire.

And we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray to you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant.

Et nous t'offrons ce sacrifice de louange et d'action de grâce, Seigneur de l'univers, te présentant ce pain et ce vin, fruits de ta création. Nous te supplions, Dieu d'éternelle charité, d'envoyer ton Esprit-Saint sur ces offrandes, afin qu'elles deviennent le sacrement du corps du Christ et du sang de la nouvelle Alliance.

Unite us to your Son in his sacrifice, that we, Unis tes fidèles au sacrifice de ton Fils, afin
made acceptable in him, may be sanctified que rendus dignes de toi par le Christ, ils
by the holy Spirit. soient sanctifiés par l'Esprit-Saint.

In the fullness of time, reconcile all things Dans la plénitude des temps, réconcilie et
in Christ, and make them new, and bring renouvelle toutes choses dans le Christ et
us to that city of light where you dwell conduis-nous à la cité de lumière, là où tu
with all your sons and daughters; through habites avec tous tes enfants, par Jésus-
Jesus Christ our Lord, the first-born of all Christ notre Seigneur, le premier-né de
creation, the head of the Church, and the toute création, la tête de l'Église et l'auteur
author of our salvation. de notre salut.

By whom, and with whom, and in whom, in Car c'est par lui, avec lui et en lui, dans
the unity of the Holy Spirit, all honour and l'unité du Saint-Esprit, que te sont
glory are yours, almighty Father, now and rendus tout honneur et toute gloire,
for ever. maintenant et pour les siècles des siècles.

Amen.

Amen.

The Lord's Prayer

Prière du Seigneur

As our saviour taught us, let us say,

Et maintenant, comme nous l'avons appris
du Sauveur, nous osons dire:

Our Father in heaven, hallowed be your
name, your kingdom come, your will
be done, on earth as in heaven. Give us
today our daily bread. Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial, and deliver
us from evil. For the kingdom, the power,
and the glory are yours, now and for ever.
Amen.

Notre Père qui es aux cieux, que ton nom
soit sanctifié, que ton règne vienne, que
ta volonté soit faite sur la terre comme au
ciel. Donne-nous aujourd'hui notre pain
de ce jour. Pardonne-nous nos offenses,
comme nous pardonnons aussi à ceux qui
nous ont offensés. Et ne nous soumetts
pas à la tentation, mais délivre-nous du
mal. Car c'est à toi qu'appartiennent le
règne, la puissance et la gloire, pour les
siècles des siècles. Amen.

Or

And now, as our Saviour Christ has taught
us, we are bold to say,

Our Father, who art in heaven, hallowed
be thy name, thy kingdom come, thy will
be done, on earth as it is in heaven. Give
us this day our daily bread. And forgive us
our trespasses, as we forgive those who
trespass against us. And lead us not into
temptation, but deliver us from evil. For
thine is the kingdom, the power, and the
glory, for ever and ever. Amen.

	The Breaking of the Bread	Fraction du Pain
	<i>The president may use the following or the one prescribed for the day.</i>	<i>Le président utilise la formule suivante, ou celle appropriée au temps liturgique.</i>
	We break this bread to share in the Body of Christ.	En rompant ce pain, nous partageons le corps du Christ.
All / Tous	We, being many, are one body for we all share in the one bread.	Ensemble, nous ne formons qu'un seul corps, car nous partageons le même pain.
	The Communion	Communion
	The gifts of God for the people of God.	Les dons de Dieu pour le peuple de Dieu.
	Thanks be to God	Nous rendons grâce à Dieu.
	<i>All who are baptised and are regular communicants in their own church are invited to receive communion.</i>	<i>Tous les baptisés qui reçoivent régulièrement la communion dans leurs communautés sont les bienvenus à la Table du Seigneur.</i>
	The Prayer after Communion	Prière après la communion
	Let us pray.	Prions le Seigneur.
All / Tous	Almighty Father, we thank you for feeding us with the holy food of the body and blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your word and sacraments. We pray that NN may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with him/her, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever, Amen.	Nous te rendons grâce, Dieu tout-puissant, car tu nous as nourris du corps et du sang de ton Fils, et par lui, tu nous as unis dans la communion de ton Saint-Esprit. Nous te rendons grâce d'avoir suscité parmi nous des serviteurs fidèles pour le ministère de la Parole et des Sacraments. Nous t'en prions, que NN soit pour nous un exemple par sa parole et son action, par son amour et sa patience, par la sainteté de sa vie. Accorde-nous, avec lui/elle, de te servir maintenant et de nous réjouir toujours dans ta gloire. Par Jésus-Christ, ton Fils notre Seigneur, qui vit et règne avec toi et le Saint-Esprit, un seul Dieu, maintenant et toujours. Amen.
	<i>Then the following doxology may be said.</i>	<i>On peut ensuite utiliser cette doxologie.</i>
	Glory to God,	Gloire à Dieu,
All / Tous	whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.	qui peut, par sa puissance qui agit en nous, faire infiniment plus que nous pouvons demander et même imaginer. Gloire à lui dans l'Église et dans le Christ Jésus, pour toutes les générations, dans les siècles des siècles. Amen.

	<i>If the Bishop is present</i>	<i>Si l'Évêque est présent</i>
	The Episcopal Blessing	Bénédition épiscopale
	Our help is in the name of the Lord,	Notre secours est dans le Nom du Seigneur,
All / Tous	The maker of heaven and earth.	Qui a fait le ciel et la terre.
	Blessed be the name of the Lord;	Béni soit le Nom du Seigneur,
All / Tous	From this time forth for evermore.	maintenant et à jamais.
	<i>The Bishop or the new Incumbent shall give the Blessing.</i>	<i>L'Évêque ou le nouveau pasteur donne la bénédiction.</i>
	The Dismissal	Renvoi
	<i>The new pastor says,</i>	<i>Le nouveau pasteur dit,</i>
	Go in peace to love and serve the Lord. [In Eastertide: Alleluia! Alleluia!]	Allez en paix pour aimer et servir le Seigneur. [Au temps pascal: Alléluia! Alléluia!]
All / Tous	Thanks be to God! [In Eastertide: Alleluia! Alleluia!]	Nous rendons grâce à Dieu! [Au temps pascal: Alléluia! Alléluia!]



Diocese of Montreal – Anglican Church of Canada
GUIDELINES FOR ANGLICAN AND LUTHERAN PRIESTS AND PASTORS
SERVING APPOINTMENTS IN EACH OTHER'S CHURCHES
APPENDIX X

When an appointment is contemplated the following process shall be followed with the Terms of Appointment defined:

Eligibility

Only clergy in good standing with their own church are eligible for appointments. Normally, such an appointment would not be offered as a first call/appointment.

Initiative

When an appointment of priest or pastor to a congregation of the other church is contemplated, it must have the approval of both Bishops concerned. The initiative may come from an ordained person, the local ministry setting, or the Bishop.

Process

1. If priest or pastor wishes to be available for an appointment in the other church, that person should contact his/her own Bishop who then consults with the counterpart Bishop.
2. If the initiative is from the congregation or other ministry setting, the responsible persons contact their own Bishop, who then consults with the counterpart Bishop.
3. If the Bishop of a synod/diocese wishes to appoint a pastor/priest of the other church, that Bishop contacts the appropriate Bishop of the other church.
4. A full curriculum vitae of ministry and ordination history shall be provided to the receiving Bishop.
5. A police letter of record and a child abuse registry check shall be provided to the receiving Bishop.
6. The receiving Bishop issues a letter of appointment setting out the terms of the appointment.
7. The appointment shall be marked liturgically as soon as possible to the beginning date of the appointment and other foundational documents using appropriate forms, e.g. "Installation of a Pastor" or "Celebration of a New Ministry", and adapting as necessary for the circumstances.

Terms of Appointment

Terms of appointment shall include:

1. Length of the appointment

2. Remuneration, including housing, travel, pension and benefits
3. Salary/stipend shall be according to the scale of the receiving synod/diocese. The salary source is responsible for provision of housing or an allowance in lieu thereof, and travel reimbursement, both according to the scale of the receiving church.
4. Pension, Long Term Disability and Continuing Education contributions will be paid into the plan(s) of the originating church. Other benefits (e.g. group health) will normally be according to the plan(s) of the originating church but may be negotiated between the two bodies, as these plans vary from one synod/diocese to another. Any details can be negotiated by the employing and sending Bishop in consultation with the pension and benefits departments of the two churches.
5. Vacation, days off, educational leave and sabbatical leave shall be in accordance with the policy of the receiving church.
6. Provision for review after one year under the polity and practice of the receiving diocese/synod

Orientation

1. The receiving Bishop shall appoint a mentor to assist the clergy person in acquiring a working knowledge of the polity and practice of the receiving church, and to be available as a resource during the course of the appointment.
2. Items to be included in orientation shall include at least (as appropriate):
 - a. Constitutions/canons of congregation, synod/diocese and national church
 - b. ELCIC Statement on Sacramental Practices
 - c. Any guidelines presently in effect in the synod/diocese and national church
 - d. Conduct of worship and pastoral care in that church
 - e. Introduction to the theological emphases of the receiving church
3. The mentor shall conduct an exit interview at the end of the appointment and ensure that appropriate parish records have been kept.

Accountability

1. All persons appointed under this guideline are subject to the discipline of the receiving church and shall be required to comply with all applicable regulations in effect in that church, including canons/constitutions, policies and guidelines. If matters of discipline arise the receiving Bishop shall not institute proceedings until notice has been given to the Bishop of the sending church and that Bishop has given consent for proceedings to be instituted. The sending Bishop shall either give consent or institute proceedings in the sending church. Deposition/removal from roster may only be imposed by the sending church.
2. Process for early termination will be according to the regulations in force in the receiving church, with a report made to the originating church. Consultation between the two Bishop is encouraged throughout such a process.

Resources

Anglican

- Handbook of General Synod Canon XVIII on Discipline
- Sexual Harassment Policy
- House of Bishop Guidelines
- Applicable provincial and diocesan policies

Lutheran

- ELCIC Constitution, Article 7; By-laws Part 3
- ELCIC Manual for Discipline of Ministers
- Sexual Harassment Policy
- Applicable synodical policies

Revised (spring 2003) by the National Church Council of the Evangelical Lutheran Church in Canada and the Council of General Synod of the Anglican Church of Canada



Diocese of Montreal – Anglican Church of Canada GUIDELINES FOR COMMON WORSHIP FOR LUTHERANS AND ANGLICANS IN CANADA APPENDIX XI

Introduction

In July, 2001, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada signed the Waterloo Declaration establishing a relationship of full communion between them. These guidelines have been prepared by the Joint Anglican Lutheran Commission of Canada to assist those who are preparing for occasions when Lutherans and Anglicans are worshipping together in this new relationship of full communion.

Principles of Common Planning

As both of our churches are rooted in the liturgical heritage of the West and in the Reformation, and are active participants in the liturgical movement, there is a great deal which we have in common in our present worship patterns. We both stress the centrality of both Word and Sacrament. There is a common shape to our Eucharistic liturgies. We both use the Revised Common Lectionary. Nevertheless, we do have different traditions, and it will be important for worship planners to be sensitive to these differences. What is comfortable and familiar to one community may feel uncomfortable and unfamiliar to another.

It is important that a spirit of graciousness and mutuality mark the planning of shared worship. Planning should take place well in advance and should include both lay and ordained leadership from both churches. Ample time should be given to build community in the group so that people are comfortable naming their concerns and seeking to understand the tradition of the other. Similarly, resources prepared for the congregation should enable everyone to feel at home in the liturgy. A spirit of hospitality should prevail.

Proclamation of the Word of God is at the heart of our full communion. Ample opportunity to read, sing, preach and hear the Gospel should be included in every experience of shared worship. Proclamation through preaching on biblical texts shall be central.

According to the definition of full communion “communicant members of each church [are] able freely to communicate at the altar of the other, and there [is] freedom of ordained ministers to officiate Sacramentally in either church.”¹ There is also “freedom to use each other’s liturgies²”, subject to normal approval processes in each church. Thus, from now on, there is general approval of both churches for the standard worship books of each to be used in the other (*Book of Common Prayer*, *Book of Alternative Services* and *Supplementary Eucharistic Prayers*;

¹ Waterloo Declaration Preface para. 7 Information for the Clergy (Clergy Handbook) - 28 - June 2007

² *Lutheran Book of Worship* and *With One Voice*. Each church will consult with the other before authorizing future standard liturgical texts.

In the Anglican Church of Canada, standard texts which will be used for the whole church are normally prepared by the Faith, Worship and Ministry Committee, vetted by the House of Bishop, and brought to the General Synod for approval. Eucharistic liturgies used on particular occasions would need approval from the diocesan Bishop, but even texts approved by the General Synod need to be authorised by the diocesan Bishop for use in that diocese. Thus, while there is general approval for the ELCIC standard worship books, in Anglican practice the diocesan Bishop reserves the right of approval in their diocese. In the ELCIC, the national

church has responsibility for developing the worship life of the church, providing or recommending service books and other material for congregational and personal use, while pastors have primary responsibility for liturgy at the local level.

There will be several different contexts for this joint worship. There will be local, regional, or national services which are held in common. There will be special occasions when one congregation hosts another, and there will be some congregations in which Lutherans and Anglicans worship together all the time ('shared ministries'). Each of these situations raises particular questions for worship planners. Suggestions for these contexts, and for particular kinds of rites (services of word and prayer, Eucharist, Baptism, and the renewal of Baptismal vows) are given below.

Contexts and Occasions

A. In a parish context

There are many occasions in the year when common worship in a parish setting may be appropriate. At the parish level, one congregation may invite another to join them for worship at any time. The Week of Prayer for Christian Unity has already become a traditional opportunity, but there are many others. Congregations may celebrate some of the Holy Week liturgies together. They may share in Advent or Lent mid-week services and in Advent or Christmas carol services. They may jointly celebrate All Saints' Day, with its emphasis on one communion and fellowship in the Body of Christ. In some places they share all or part of the Easter Vigil, the ancient Easter Eve liturgy of light, word, Baptism, and Eucharist. Some congregations may worship together when one of them is without its usual leadership, for instance during the summer or holiday season. Sometimes the opportunity is suggested by the visit of a delegation from another church or country. Worship together may also take place in situations of pastoral care, when members of the two churches are to be married, or at the funeral of a member of one congregation whose spouse belongs to another. Sometimes, in isolated areas, the ordained leader of one church may provide such ministry for members of the other.

When a congregation of one tradition invites a congregation of the other tradition to worship, normally the liturgy of the host church shall be used. Leaders from both congregations shall participate as an expression of mutuality and full communion.

B. Special Joint Worship

During conferences, study days, and special celebrations involving members of both churches, worship together is encouraged as a sign of full communion.

At regional worship events or special joint worship services, planners shall take great care to adapt existing liturgies in a way that reflects the common structure of the Eucharist and also respects the integrity and sensibilities of each tradition. The service used in Waterloo on July 2001, "A Celebration of Full Communion for Anglicans and Lutherans", is commended as a model for such a joint service.

C. Shared Ministries

In shared ministries, where Lutherans and Anglicans form one congregation or share a minister, there will be agreement between the two Bishop as to which liturgies are normally permitted. New liturgies that may be developed shall reflect the common structure of the Eucharist and the integrity and sensibilities of each tradition and are subject to the approval of the diocesan and synodical Bishop as required. Further guidelines may be developed for such situations by the Joint Commission.

Roles of Leadership

When Anglicans and Lutherans worship together:

- All services should have full active participation of a variety of ministers, lay and ordained. All should vest according to their own tradition.
- Ministers shall exercise their liturgical function according to the rubrics of the liturgy being used. When there is a joint liturgy, ministers from each tradition shall exercise their ministries according to the role they have in their own tradition.
- There shall be one presider, who at Eucharistic services must be an ordained pastor, priest or Bishop. Normally the preacher will be from the other tradition.
- When Bishop of both churches are present, it is only appropriate for one Bishop from each church (the one who has jurisdiction) to use a pastoral staff. An Anglican and a Lutheran Bishop may give the closing benediction together.

Guidelines for Specific Liturgical Celebrations

a) Celebrations of the Eucharist

In most cases it is appropriate to use the liturgy of one or other of the churches involved in the celebration of the Eucharist. In a few cases it may be better to develop a rite based on existing liturgical forms, reflecting the traditional structure of the Eucharist.³ Information for the Clergy (Clergy Handbook) - 30 - June 2007

³ The structure in this section is based on The Anglican-Lutheran International Commission, Guidelines for Anglican-Lutheran Worship (London, UK: The Anglican Communion Office of Communication, 1993), §6.2.

Gathering
Greeting
(Hymn of Praise)
Prayer of the Day
The Word of God⁴
(Old Testament Reading)
(Psalm)
(New Testament Reading)
Gospel
Homily
(Apostles' or Nicene Creed)
Intercessions, Thanksgiving, Petitions
The Exchange of the Peace
The Holy Communion (Meal)
Preparation of the Altar
The Great Thanksgiving
The Lord's Prayer
Breaking of the Bread
Communion

Commissioning (Sending)
Thanksgiving for Communion and Prayer for Mission
(Blessing)
Dismissal

The two churches have different traditions on confession and absolution. A penitential rite may precede the service or may precede the exchange of the peace. Alternatively, confession and prayer for forgiveness may be included in the intercessions.⁵

Local worship planners should determine the recipient of the offering, giving particular consideration to shared mission possibilities. The offering may include money and other gifts such as food for a local pantry or blankets for a shelter.⁶

⁴ Readings may be taken from the lectionaries of the two churches or chosen for the occasion. While both traditions expect at least a reading from the gospels to accompany the celebration of the Eucharist, it is appropriate to precede the reading of the gospel by another reading.

⁵ The Anglican-Lutheran International Commission, Guidelines for Anglican-Lutheran Worship (London, UK: The Anglican Communion Office of Communication, 1993), §6.2.

⁶ www.elca.org/ea/Relationships/episcopalian/guidelines.html (accessed 4 February 2002).

Sufficient quantities of the Eucharistic elements shall be brought to the altar, either by placing them on the altar or by having assisting ministers, lay and ordained, standing in close proximity to the altar, hold the elements to be consecrated.

Regarding the elements themselves, "Lutherans traditionally use bread and wine in the celebration of the Lord's Supper. In certain circumstances grape juice is used."⁷ It is not, however, the practice of the Anglican Church to use grape juice as an alternative to wine in the Eucharistic celebration: "The Bread shall be the best and purest wheat bread, whether leavened or unleavened, and the Wine pure grape wine, wherewith a little water may be mingled."⁸ While communicants in both churches normally receive from the loaf and the cup, both traditions affirm that under certain circumstances "the reception of only one element is acceptable."⁹

While practices vary in our churches, "a loaf of bread and the common cup are rich biblical symbols of the unity of the church."¹⁰

Assisting ministers (ordained or lay) may stand with the presider during the Eucharistic prayer but should not participate in the recitation of the words of the Great Thanksgiving or in gestures related to the blessing of the elements.

When the Eucharist is celebrated together, the Sacrament is offered to all the Baptised present. All those welcome at the table in their own churches should be welcomed in a shared service, subject to the Eucharistic practices of the churches from which visitors may come.¹¹

"The elements are offered for the celebration of the Lord's Supper have been set aside for a special purpose. Leftover elements are consumed by those present, or disposed of in an appropriate manner."¹² "Any remaining consecrated bread and wine, (unless reserved for communing of persons not present) is consumed at the end of the distribution. This is appropriately done at the credence table or in the sacristy."¹³

⁷ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.15.

⁸ Book of Common Prayer, Anglican Church of Canada (Toronto, The Anglican Book Centre, 1959).

⁹ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.16.

¹⁰ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.17.

¹¹ www.elca.org/ea/Relationships/episcopalian/guidelines.html (accessed 4 February 2002).

¹² Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.22.

¹³ Book of Alternative Services, Anglican Church of Canada. Toronto: Anglican Book Centre, 1985, p. 184.

b) Celebrations of the Word and Prayer¹⁴

When Congregations join for celebrations of the Word and prayer, normally the rite of the host church is used. If, however, the occasion warrants the use of a common rite, a structure such as the following may be used:

Gathering
Greeting
Canticle or Hymn of Praise
The Word of God¹⁵
Psalm
Reading
(Hymn, Canticle, or Anthem)
(Reading)
Gospel Canticle or Hymn¹⁶
Prayers
Intercessions, Thanksgivings, and Petitions
Collect
Lord's Prayer
Dismissal
Hymn
Blessing

The service books of both traditions contain material which may be used within this structure. Hymns should be drawn from the traditions of both churches. Liturgical material should be chosen which is suitable for the time of day and the season of the church's year. The prayers should reflect concern for the cultures and contexts of the participants, for their local communities and concerns, but also for the world context and for global issues of justice and peace.

Guidelines for Baptism, Renewal of Baptismal Vows, Marriage, and Funerals, installations/celebrations of new ministry, and other occasions will be developed later by the Joint Commission. Until further guidelines are developed, it is recommended that the liturgy of the host church or the presider be used.

¹⁴ The guidelines in this section are based on The Anglican-Lutheran International Commission, Guidelines for Anglican-Lutheran Worship (London, UK: The Anglican Communion Office of Communication, 1993), §6.1.

¹⁵ The readings may be chosen from the lectionaries of one of the churches or chosen for their appropriateness to the occasion.

¹⁶ The Gospel canticles are the Song of Zechariah (Benedictus), the Song of Mary (Magnificat), and the Song of Simeon (Nunc dimittis).

Resources commonly used

Anglican Lutheran

Book of Common Prayer Lutheran Book of Worship

Book of Alternative Services LBW Minister's Desk Edition

Occasional Celebrations LBW Manual on the Liturgy

Supplementary Eucharistic Prayers With One Voice

and Services of the Word Occasional Services

Common Praise ELCIC Statement on Sacramental Practices

Book of Common Praise 1938 Hymnal Supplement 1991

Gathered for Worship

Service Book and Hymnal

Conclusion

These guidelines have been approved by the ELCIC National Church Council and the ACC Council of the General Synod.

Revised (spring 2003) by the National Church Council of the Evangelical Lutheran Church in Canada and the Council of General Synod of the Anglican Church of Canada



Diocese of Montreal – Anglican Church of Canada

MATTERS RELATING TO THE DIACONATE

APPENDIX XII

Some practical consequences

The number of vocational deacons serving in our diocese increases year by year. Given that the two roles of a deacon, in life and in liturgy, inform each other, it is incumbent on us to honour the ministries our deacons are serving in the world by seeing that they are adequately expressed in the liturgy. In summary:

1. Parishes not previously accustomed to having deacons in their liturgies will have to make adjustments to their patterns of worship.
2. Deacons will not normally preside at any liturgy
3. At any liturgy at which deacons are present as one of the ministers (i.e., vested and in the sanctuary), they should always be involved in the items starred below, and in at least one of the other spoken roles:
 - a. Entrance*
 - b. Gospel*
 - c. Preaching
 - d. Intercessions
 - e. Invitation to confession *
 - f. [Announcements; Introduction to the Peace]
 - g. Preparation of the altar *
 - h. Communion *
 - i. Ablutions
 - j. Dismissal *

Street wear

It is expected that most deacons will be employed in secular occupations, and would therefore dress accordingly. On occasions which demand clerical street wear, they would wear clerical shirt and collar.

Title and form of address

In written communication, the address is "The Rev'd Jan Smith", or "Deacon Jan Smith". The salutation is "Dear Deacon Smith" (or "Mr/Mrs/Ms Smith", never "Dear Reverend Smith" or "Dear Reverend", which are under all circumstances incorrect).

In spoken communication the formal address would be "Deacon Smith" or "Mr/Mrs/Ms Smith", or "Deacon Jan" (or, of course, simply the Christian name). ("Father" or "Mother" as forms of address are traditionally reserved to those in priest's or Bishop's orders, except in religious communities.)

Priests in the role of deacon

A priest is first ordained deacon, and therefore remains a deacon. This gives a certain legitimacy to a priest's vesting and functioning as deacon of the liturgy if there is no one in deacon's orders present. However, some authorities would say that a priest can only function as a priest, and if present in the sanctuary should vest and function as, say, a concelebrant.

The issue boils down to: if a priest is allowed to function as a deacon in the liturgy, then diaconal *functions* are being honoured. If only a deacon can do diaconal functions in the liturgy, then it is the diaconal *order* which is being honoured.

For the time being, the guidelines in this diocese are that a priest may exercise a diaconal role in the liturgy, and when so doing should vest as a deacon.

THEOLOGICAL AND HISTORICAL BACKGROUND TO THE VOCATIONAL DIACONATE

The Church exists to accomplish the ministry of Jesus Christ to the world. That ministry has basically been committed to the whole Laos, or People of God, and is assumed by the individual Christian at Baptism.

Within the community of the Baptised and their total ministry, there are particular ministries exercised by the orders of Bishop, Priest and Deacon. These orders exist to focus and symbolize particular aspects of the ministry of the community as a whole, and to enable and empower the People of God to fulfill them.

In the case of the diaconate, this means that deacons, both in life and in liturgy, should enable other orders of ministry - Bishop, priests, the laity - to exercise their own particular roles in the Church and in society as a whole.

The New Testament provides the key to understanding the role of the Deacon as originally conceived, and as now being reclaimed by the Christian community. Jesus himself is the model: the diaconate is a Sacrament of him who "came not to be served, but to serve"; of him who said "whoever would be chief among you should be your servant" (Matt.: 26 -27); it is a sign that "we proclaim Christ Jesus as Lord, and ourselves as your servants, for Jesus' sake" (II Cor. 4:5).

In Acts 6:1-6, we read that the diaconate as specific ministry, as instituted to oversee the distribution of food to the needy of the Christian community, thus freeing up the apostles for "the ministry of the word of God." But if the Philip who evangelized in Acts 8 is the same Philip who was chosen "to wait on tables" in Acts 6, then clearly "the ministry of the word" was not excluded from the diaconal role. In Philippians 1:1, deacons are linked with Bishop as the leaders of the Christian community. I Timothy 3: 8-13 underlines this link, as it sets out the qualifications for those who exercise the Episcopal and diaconal ministries. Translate these Greek terms into contemporary English, and it becomes clear that leadership in the early Church was entrusted to supervisors (Bishop) and to servants (deacons).

For the first 600 years of the Christian era the ministry of deacons was an honoured one in the life of the Church. Deacons were in charge of the pastoral and social-service aspect of Church life; they administered the Church's charities; they assisted the Bishop in administration (and often succeeded them in office), and they had a prominent role in the liturgy. The modern office and title of "Archdeacon",

although for over 1000 years borne by those in priest's orders, is a vestige of at least some of the important functions exercised by those ordained to the vocational diaconate.

The liturgical expression of the servant ministry included the reading of the Gospel, the leading of the confession and of the litanies or other prayers of the people, the receiving of the elements and the preparation of the altar for the Eucharist, the distribution of communion, the cleansing of the vessels, and the dismissal of the congregation. In addition, at the single most important liturgy of the year, the Easter Vigil, it was the role of the deacon to carry the paschal candle into the darkened church and to sing the praises of the renewed Light of Christ in the Exultet.

Drawing parallels between the diaconal roles within and beyond the liturgy may help to clarify both:

- Proclaiming the Gospel, carrying the Light of the risen Christ into the church, or being in charge of service to the needy in the community are all aspects of one ministry: bringing light into physical or spiritual darkness.
- Setting and clearing the altar and serving communion are a liturgical parallel of such servant ministries as, say, a community food bank.
- Leading the people in prayers and confession is like being a mouthpiece for the needs of the world in which the Church as a whole is called to serve.
- Dismissing the faithful to go out into the world is to bid them do exactly what the deacon does in both life and in liturgy: serve.

The role of Deacons in the Liturgy

As a very basic liturgical guideline, it may help if deacons are seen as go-betweens, facilitating both priest and congregation in the dialogue between God and the People of God. The details which follow should all illuminate that basic proposition.

VESTURE

The choir offices. For a non-Sacramental service, such as Mattins or Evensong, the deacon wears cassock and surplice with tippet (scarf), and academic hood if it is the custom). The scarf is never worn deacon-wise (see below). A deacon in cassock or choir habit is indistinguishable from a priest. Tippet and hoods are not worn with albs.

The Eucharist.

The basics: Cassock & surplice, or [cassock] alb, cincture. As with all the clergy, the basic vestments of a deacon are cassock with surplice or alb. An alb may be worn without cassock if it is of heavy-enough material. It can be worn with a cincture or girdle, but many modern albs are designed to be worn without anything around the waist. It should be white or just off-white; anything else looks dirty.

Stole The vestment most commonly associated with deacons is the stole worn across the breast (over alb or surplice, according to local practice). There are two ways of doing this. Until recently, the most common was to place the centre on the left shoulder, with the stole going diagonally across the chest and back, and looped or hooked under the right arm near the waist.

Dalmatic The other traditional vestment of a deacon is the dalmatic, a basically utilitarian vestment which looks (appropriately) like a worker's smock. It is so called because it was originally made of white wool from Dalmatia.

Since the Middle Ages the dalmatic has matched the celebrant's chasuble in colour and material, with the stole worn under. It is significant that in medieval depictions of the annunciation the archangel Gabriel, as messenger of the "good news" (gospel) to Mary, is often shown vested as a deacon in dalmatic.

A deacon participating in a festal but non- Sacramental service at which the officiating priest wears a cope (e.g., solemn or festal Evensong) may wear alb, dalmatic and stole.

Maniple The maniple now looks like a very small stole, but the manner of wearing it, over the left arm (like a waiter) reveals its origins as a towel or napkin. It is therefore pre-eminently the symbol of a servant ministry.

The maniple was once the Eucharistic vestment par excellence, since it was worn by all the sacred ministers at the Eucharist and at no other liturgy, but it was abolished in the Roman Catholic Church by the reforms of Vatican II. In the Diocese of Montreal, however, the Bishop requires it to be worn by deacons at the Eucharist in parishes where alb and stole (with or without dalmatic) are normal garb for deacons. It would be fitting for it to be made of a material which reveals its utilitarian origins, such as linen or even terrycloth.

Posture Unless otherwise engaged (e.g., holding books or vessels), hands should be clasped at waist level, or (more formally) with palms together; in any case, never allowed to dangle.

Position

At the altar, the deacon should stand behind and slightly to one side of the presiding priest, moving forward when it is necessary to perform some function. This could mean moving from one side of the priest to the other, depending on what needs doing: turning pages; preparing, covering, uncovering or elevating vessels, etc.

When not at the altar, the deacon should sit wherever is most convenient: at the sedilia or in a choir stall, for example.

Function

Exhaustive detail on the deacon's role in the liturgy can be found in *Deacons in the Liturgy* by Ormonde Plater (Moorhouse Publishing, Harrisburg, Pa, 1992), and in *The Deacon at the Eucharist* by Andrew Burnham, The Church Union, London, 1992. Both these books presuppose a much more elaborate liturgy than is customary in this diocese, so it would be unwise to legislate such ceremonial for use in parishes with deacons.

On the other hand, there is no point in having deacons in the sanctuary unless they are going to play an active and appropriate role. Obviously modifications will be made to suit local custom, but the role should not be so watered down as to make the deacon's presence purely ornamental or totally unnecessary.

Some of the Handbooks for the guidance of deacons suggest functions which resemble those of altar guilds, ushers and sidespersons, Sunday School teachers, directors of music, masters of ceremonies,

liturgical animators, etc. Most of these go far beyond the original liturgical role of deacons, and would be pre-empting ministries which are now well exercised by lay-people.

But it is a fact of life that many of the original diaconal functions in the liturgy have now been taken over by the laity: leading the prayers, helping with Communion, even reading the Gospel. This happened as part of a worthy desire to involve the laity in the liturgy, but long before there was talk of reviving the diaconate. To enhance the liturgical role of a renewed diaconate by inhibiting the laity from liturgical roles they are now accustomed to would at this point be counter-productive.

A helpful way to resolve this issue is to emphasize the diaconal nature of those aspects of the liturgy, and not worry about whether they are actually carried out by deacons. It would be a curious kind of servant ministry, which focussed on the minister, rather than the ministry being rendered! However, there are ways of enabling a parish deacon to be involved in those liturgical functions without actually doing them: training acolytes, readers or intercessors; drawing up the weekly roster for duties in the Sunday liturgy; preparing the intercessions from the various cycles of prayer (Anglican, provincial, diocesan and parish) – those would be a real ministry to the rector or secretary, and would ensure that those other ministries got done.

A few pointers follow for the guidance of deacons at the Eucharist:

Entrance It is fitting for the deacon to walk immediately before the (con)celebrant(s) or principal celebrant bearing the book of the Gospels. (NB such a book should be precisely that: not an entire Bible or NT; not a book with a print-out of all the readings; and certainly not an altar-sized BCP or BAS!). The Gospel-book would be "enthroned" in some suitable place (e.g., on the altar) before being used for the reading of the Gospel.

Gospel Ideally there should be a Gospel procession, with candles, as a symbol of the spread of the light of the Gospel into the world. Before or after fetching the Gospel-book from its place of honour, the deacon gets a blessing from the president. The deacon carries the book to the place where the Gospel will be read; at the conclusion the book is raised and "The Gospel of Christ" is proclaimed. The deacon celebrant may kiss the book as a sign of reverence; the deacon or a server then returns it to a suitable place.

Preaching The BCP ordinal does not envisage preaching as a normal diaconal role, but the BAS ordinal makes no restriction. It is fitting if the one who proclaims the good news is also the one who expounds it.

The Intercessions Symbolism and practicality need to be combined. To offer "The Prayers of the People" from the midst of the people (e.g., the nave) is appropriate, but pointless if the prayers would then be inaudible.

Leading the intercessions requires great skill. They must reflect the whole spectrum of church life, including all the cycles of prayer (Anglican, provincial, diocesan), and the needs of the parish; the realities of the world at the moment; particular needs (e.g., the sick and the departed) – but they must not be confused with a sermon, the front page of the Gazette or the editorial column. They can be done extempore, or according to some agreed parish formula, or (most difficult of all) by weaving the particular details into a litany (BAS) or the Prayer for the Church (BCP). In no case should they be more than 5 minutes long!

Confession No matter by whom the intercessions have been done, the deacon should give the bidding to the confession.

The Peace Some books suggest the deacon may give an introduction to the peace, although it is the president who actually extends it. If this is done, it would have to be clear that this is not an opportunity for a mini-sermon! It could be, however, that the announcements are given before the Peace, and those could certainly be given by the deacon.

The Offertory The ministry of the table, here and at Communion and at the ablutions, is the most typical diaconal liturgy. The setting up of the vessels and their preparation should be entirely the work of the deacon, assisted by the servers; the president need come to the altar only for the [censing of the oblations and altar and] Prayer over the Gifts. This presupposes that the deacon, the servers and the altar guild are all on the same wavelength in terms of quantities of bread and wine needed the capacity of the vessels, etc.

The Eucharistic Prayer As previously stated, the deacon should stand behind and slightly to one side of the presiding priest, moving forward when it is necessary to perform some function. This could mean moving from one side of the priest to the other, depending on what needs doing: turning pages; preparing, covering, uncovering or elevating vessels, etc. Precisely what needs to be done (e.g., an elevation during the doxology) depends very much on local custom. Note that biddings normally done by the priest ("Let us proclaim..." or "The gifts of God") could very fittingly be done by the deacon.

The Communion For some reason, the giving of Communion is often a great muddle. Expediting this part of the liturgy would a fitting role for the deacon; so also would be taking Communion to the infirm in their pews, and to the shut-in at home directly from the Communion in church.

The Ablutions Given that the ablutions are nothing more than doing the washing-up, they often assume a greater role in the liturgy than they warrant. Ablutions done discretely by the deacon at the credence table could enable something else to happen at the same time: e.g., a time of quiet reflection by priest and people.

The Dismissal The words and music of the closing hymn can often make or break a liturgy. The same is true of the deacon's dismissal: the tone of voice and the volume can determine whether the service ends with a bang or a whimper. The dismissal can be given immediately after the blessing (if any) or after the closing hymn (if any), and from the altar or from the door of the church.

Something new Given the importance that announcements have assumed in contemporary liturgy, and given the role of deacons as "announcers" or "go-betweens", this would be an appropriate ministry for deacons to exercise.

Where in the liturgy announcements should be given is an on-going issue. Before the liturgy even begins is as good as any time and allows the liturgy to proceed from beginning to end without a 'business' interruption; at the end is wearisome, after a long liturgy. One thing is clear: announcements should not be given from the pulpit before the sermon.

And after The deacon could be a real help after the liturgy: to the altar guild and servers, in helping to clear away the vessels and books; or to the priest, in greeting people at the door, welcoming visitors, or

spotting people who are obviously anxious to have a word with someone. The deacon, with or without a lay person, could also take Communion to the shut-in of the parish.

Other liturgies The deacon's roles in other liturgies of the Church are examined in detail in the publications referred to above. It can be taken as an axiom of diaconal liturgical ministry that a deacon is an assistant in the liturgy, and not a presider at liturgy. Thus ...

The offices A deacon would fittingly assist a Lay Reader or other lay person by praying or preaching at Morning or Evening Prayer, but would not preside.

"Deacon's Mass" This is the name often given to what is literally a "Communion Service": i.e., the Eucharistic liturgy minus the Eucharistic prayer, with Communion given from the reserved Sacrament, all presided over by a deacon. Please note that this is not permitted in this diocese, for the following reasons: Anglicanism has a rich tradition of the daily offices (Mattins and Evensong), which can be led by anyone; we have a large body of lay readers trained and licensed to lead such worship. In our relatively small and compact diocese no congregation need be without the services of a priest for very long.



Diocese of Montreal – Anglican Church of Canada

NOTES FOR THE BISHOP'S CHAPLAIN

APPENDIX XIII

You have been appointed chaplain to the Bishop during an Episcopal visit to your parish. This is not just a ceremonial function, but a responsibility that begins as soon as the Bishop arrives and ends when he is in the car and on the road again. The more you attend to the details of the visit the more he will be free to interact with people. There is no need for the chaplain to be over-anxious about details, although it is obviously a help to everyone if the service goes smoothly and without uncertainty. Quiet and unobtrusive naturalness is the aim; over-formality and fussiness are distracting. A quick checklist follows:

1. Before the service

- a. Ensure that there is a parking space available close to the church entrance, and be there to greet the Bishop.
- b. The crosier, vestments and books come in two rather heavy bags. The chaplain should carry them to the vestry, hang up the vestment bag, open the other bag and assemble the crosier. Ensure that the Bishop has a copy of the bulletin and any other books needed for the service.

2. In the service

- The chaplain should normally be robed in cassock and surplice,
- It is best that you not have any other function in the liturgy, so you can be available to help the Bishop as needed.
- In procession you walk just in front of the Bishop, with any books and papers needed. The Bishop carries the crosier.
- You will be responsible for the crosier, the mitre and books from time to time during the service. You may also be asked to assist with the vestments if they are removed or changed.
- If possible, you should be seated on the Bishop's left. If you move when the Bishop moves, you would stand slightly behind and to the left; likewise during a Confirmation, holding the crosier facing outwards on the right hand.

The Bishop will want the crosier:

In procession

At the Gospel reading

At the Absolution (and the mitre)

At the Blessing (and the mitre)

3. After the service

- Help with the packing up in the vestry. Make sure no books, documents (or glasses!) are left behind.

- Offer to get refreshments for the Bishop (and accompanying party, if any), so they will be free to socialize.
- Help take the bags back out to the car.

4. Episcopal Ceremonial

The mitre is worn in procession, for the presentation and examination of those to receive the laying-on-of-hands in ordination, Confirmation, reaffirmation or reception, and for the presentation of Bible and chalice at ordination. It is not be worn during the Gospel, prayers, and at the Eucharist. It is worn as he/she gives the absolution and/or the blessing.

The crosier should be carried by the Bishop in procession, at the absolution, and the blessing. It may be held during the Gospel. It should not be laid on the altar when not in use.



Diocese of Montreal – Anglican Church of Canada

LAY READERS APPENDIX XIV

THE OFFICE OF LAY READER

The office of Lay Reader is open to communicant members, both male and female, of the Diocese, who are over the age of 18 and desire to serve our Lord in the ministry of the Word and of pastoral care.

CONDITIONS OF MINISTRY

- Lay Reader applicants must have been communicant members of their parish for at least one year and be recommended by their parish priest and the parish wardens.
- A new applicant must meet with the Pastor to the Lay Readers who, if seen fit, will recommend that the candidate be issued with a temporary licence, whilst pursuing the necessary basic studies in preparation for this work.
- All Readers must be involved in a continuing program of education in the faith. Licences will be issued by the Bishop on a three-year basis, and will be renewed only on the condition that the Reader is recommended by their tutor and the Warden as having faithfully fulfilled this obligation.

THE WORK OF A READER

A licence authorizes a Reader to preach, to take morning or evening prayer and to assist with the chalice at the Holy Communion. It is desirable that this ministry might be carried out in conjunction with some pastoral work (e.g. regular visits to hospital, work with a youth group, or Bible study) under the general supervision of a priest.

STUDY PROGRAM

- A list of courses for fall, winter and spring will be issued.
- All Readers will relate to their Rector, who must be satisfied that they have assimilated the reading
- Participation in the Evening Courses sponsored by the Montreal Diocesan Theological College will be accepted as part of the continuing program of education in the faith.

ASSOCIATE LAY READERS

At the time of the next renewal of licence after age 65, Lay Readers may enter a further class of licensing designated "Associate Lay Reader". These Readers are:

- not required to undertake the basic requirements, but are expected to continue their own program of reading the Bible, studying and growing in their life of prayer;
- authorised on a yearly basis, in consultation with the Rector and Wardens, to undertake those duties which seem appropriate;

READERS EMERITUS

Readers over 65 not wishing to continue any active ministry as Lay Readers are listed as Readers Emeritus. These Readers are invited to join the Readers in any diocesan procession service and will be kept up to date and invited to take part in Lay Readers' activities.

NEW READERS

A new applicant, after consultation with the Rector or Priest in Charge, will arrange an interview with the Warden of Lay Readers who, if he or she considers the candidate suitable, will recommend that a license be issued for one year. The new applicant will be required to do basic reading and have practice in reading the Service. On the recommendation of the Warden, the candidate will be issued with a temporary license for one year. While under temporary license, Readers are authorised to work only in their own parish under the direction of the Rector.

OFFICERS

The Pastor to the Lay Readers

The Pastor will:

- 1) have general supervision of the program;
- 2) interview all new applicants for temporary licenses;
- 3) make recommendations to the Bishop regarding licenses and their renewal;
- 4) liaise with the Rector in matters concerning the Lay Readers in the parish.
- 5) inform Readers of new reading requirements, courses, etc..
- 6) keep an up-to-date list of Readers;
- 7) keep a record of the work completed by the Readers;



Diocese of Montreal – Anglican Church of Canada

REGIONAL DEANS

APPENDIX XV

1. Regional Deans

A regional dean is nominated by the Great Chapter and Deanery Clericus and named by the Bishop. This highlights the function of the Regional Dean as spokesperson for the parishes, chapter and clericus to the Bishop, directly or through the local Archdeacon.

2. Responsibilities of the Regional Dean

- a) The task of the Regional Dean is to be a leader in the Deanery, helping clergy and laity to enter into mutual support and co-operation.
- b) He or she should call the clergy together on a regular basis to pray and confer together. The Deanery Chapter should meet at a minimum of once a year to involve the laity of the parishes in effective sharing of ideas, mutual support and co-operation in those projects that can best be undertaken on a Deanery basis.
- c) He or she should be available to support any priest in the Deanery who has need of consultation and help.
- d) He or she should bring to the attention of the Territorial Archdeacon any situation which he or she believes needs further support or inquiry.
- e) He or she should notify the Territorial Archdeacon and the Bishop's office of the hospitalisation of any priests or members of their family.
- f) The Regional Dean is responsible for any vacant parishes in the Deanery. This entails:
 - i. Seeing to what extent clergy and lay readers in the Deanery are able to cover services during the vacancy. The Territorial Archdeacon and the Executive Archdeacon should be notified of the arrangements made and of any need for supplementary help;
 - ii. Welcoming the new incumbent;
 - iii. If the new incumbent is from outside the province, to give them guidance concerning the Provincial Acts of Civil Status and the canons, handbooks, and culture of the Diocese.
- g. Notify the Archdeacon by December 1st each year that he or she has examined the parish registers in each parish in the Deanery, and that they are being properly kept.
- h. Ensure that arrangements are made during the holiday season so that the Deanery is not at any time denuded of priests.
- l. Disseminate such information as the Territorial Archdeacon requests. This will include phoning the clergy to convey announcements such as funerals or prayer requests.

3. Duties of Regional Deans at Inductions

When notice of an appointment is received, the Regional Dean should make the following checks with the new incumbent regarding the induction service:

- a) That the parish can obtain service booklets from the Synod Office, emphasising that it is not good stewardship to reprint the whole service. A regular pew leaflet with names of officers of the service, hymn numbers, etc., is all that is necessary;
- b) That the new incumbent has arranged for invitations to be printed and to be sent to all clergy in the Deanery and others they choose;
- c) That people have been chosen to perform all of the required functions at the service;
- d) Make suggestions regarding hymns, that they be well known and not too many;
- e) That the incumbent arrange a rehearsal with the wardens, servers, acolytes and crucifer;
- f) That a place is arranged for robing and seating the visiting clergy;

4. At the Induction service itself, the Regional Dean is responsible for ensuring:

- a) That the wardens meet with the incumbent and Archdeacon in the vestry prior to the service;
- b) That choir and clergy are assembled in time for the service;
- c) The Regional Dean should say the 'vestry prayer' prior to the service.

5. Duties of Regional Deans at Deanery Chapters

Spring Great Chapter Meeting

- a) Ensure the deanery secretary has sent a Notice of Meeting to delegates.
- b) Prepare, distribute and get approval of the agenda.
- c) Ensure minutes from previous chapter meeting are distributed and approved.
- d) Ensure the treasurer's report is distributed and approved.
- e) Ensure deanery statistics provided by the diocese are correct.
- f) Preside over elections:
 - 1) Deanery Secretary
 - 2) Deanery Treasurer
 - 3) Any other Deanery Officers
 - 4) Deanery Representative to Diocesan Council
 - 5) If the Representative is a Cleric then a Deanery Representative to Diocesan Synod is also elected
 - 6) Alternate Representative to Diocesan Council
 - 7) Deanery Representative to the Montreal Diocesan Theological College
 - 8) Deanery Nomination to Diocesan Synod for election to Diocesan Council
 - 9) Deanery Nomination to Diocesan Synod for election to Provincial or General Synod
 - 10) Prepare any Deanery Motions or Memorials for Diocesan Synod

Autumn Great Chapter Meeting

- a) Ensure deanery secretary has sent a Notice of the Meeting to delegates.
- b) Prepare, distribute and get approval for the agenda.

- c) Ensure minutes from previous Chapter meeting are distributed and approved.
- d) Educate about and discuss synod motions.



Diocese of Montreal – Anglican Church of Canada
OFFICE FOR THE INSTALLATION OF A REGIONAL DEAN
APPENDIX XVI

Archdeacon: Friends, I have received a mandate from the Bishop to install

.....as Regional Dean of

.....

It is the duty of the Regional Dean to lead the clergy and laity of the Deanery in developing mutual support between the parishes of the Deanery, so that the work of the church may be strengthened. To this end, the Regional Dean should call together the Chapter and other groups to consider matters of mutual concern and to nourish the spiritual life of the church in the Deanery. The Regional Dean is also responsible for collecting such statistical information as is required by the Territorial Archdeacon or the Bishop, and for bringing to the attention of the Territorial Archdeacon matters of concern in the life of the Deanery. The Regional Dean is available to act in an advisory capacity in any matters of dispute in the parishes of the Deanery.

....., are you willing to accept these responsibilities?

Regional Dean Designate: I am so willing, with the help of God.

Archdeacon: Brothers and sisters, the Regional Dean is dependent on the prayerful support and loyalty of the clergy of the Deanery. Are you willing so to support and pray for

....., as your Regional Dean?

Clergy of the Deanery: We will so do, the Lord being our helper.

Archdeacon:, on the mandate of the Bishop, I admit you to this office as Regional Dean of.....

..... May God, who has called you to this office, enable you by His Spirit to do this work to the upbuilding of His church and the glory of His name.

(The new Regional Dean then kneels for a blessing.)



Diocese of Montreal – Anglican Church of Canada

ARCHDEACONS

APPENDIX XVII

The equivalent term in French is *vicaire Episcopal*, which perfectly describes the functions of an Archdeacon: to be the diocesan Bishop's "vicar", or deputy, within a given Archdeaconry.

At the moment, in our diocese, Deanery and Archdeaconry boundaries are frequently coterminous. This underlines the tradition that the Regional Dean represents Deanery chapter and clericus to the Bishop, and the Archdeacon represents the Bishop to the deanery chapter and clericus. One is the voice of the 'clericus' and one is the voice of the 'episcopus'.

Archdeacons are sometimes known as "the eyes and ears of the Bishop", but their role is actually more pro-active than that description would imply.

Despite the title, Archdeacons nowadays are usually in priest's orders.

The number of Territorial Archdeaconries has varied in recent years. The three historic Archdeaconries of the Diocese of Montreal are: Saint Andrews (1872), Bedford (1878), and Montreal (1883). At the moment (2009) there are two further Archdeaconries: Saint Lawrence (1980s) and The Richelieu (2004).

The Cathedral is its own Archdeaconry and the Rector of the Cathedral is its Archdeacon. The Executive Officer holds the rank of an Archdeacon.

Along with the Dean and the Executive Officer, the Archdeacons confer regularly with the Bishop in Episcopal council.

Mandate for the Archdeacons

June 13, 2006

"To significantly increase the missionary effectiveness of the congregations and outreach missions within their Archdeaconry"

Under the authority of the Bishop and in conformity to the Strategic Vision, to:

1. **Study and interpret the culture and needs of the people and ministries within a given archidiaconal territory**
 - a) Work to develop with the clergy and lay leaders of the region a fruitful plan for mission within that culture
 - b) Collect and promote the sharing of knowledge about effective and ineffective strategies
 - c) Carry this understanding out to clergy and lay leaders as well as to the Bishop and diocesan resource teams
 - d) Make links between the different opportunities and resources within the region and the diocese

- 2. Encourage, challenge and support clergy and ministry leadership in the continual transformation of their ministries**
 - a) Promote, interpret and support the implementation of the diocesan vision in specific ministries as appropriate
 - b) Support and provide resources to clergy in developing their skills and attitudes and in equipping the leaders of their ministries for faithful and effective missionary outreach
 - c) Supervise the clergy and ministries in the region in carrying out their missions
 - d) Organise and supervise the provision of conflict management resources when and as needed, beginning with their own appropriate and skilful interventions

- 3. Represent the Bishop and the diocese as a whole to congregations and outreach ministries**
 - a) Bring a wider diocesan and global perspective to local development efforts
 - b) Ensure the application of appropriate diocesan policies and procedures in local settings

- 4. Coordinate and support the self-study and clergy-selection process, as well as the on-going employment conditions of clergy once they have been selected**
 - a) In support of the Bishop and the established recruiting and selection processes, ensure that congregations and outreach missions review their situation and their mission strategy in order to effectively select appropriate clergy and professional staff
 - b) With the support of the diocesan Human Resources structures, provide the first line of support to ensure that clergy have the organisational supports and employment conditions required to flourish in their ministries

- 5. Participate actively with other senior leaders in supervising the pastoral and outreach work of the diocese**
 - a) Participate as member of Episcopal Council
 - b) Supervise their Regional Deans in providing the first line of pastoral care of the clergy of the deanery and in coordinating and promoting cooperation in ministry in the deanery
 - c) Urge corporations to ensure that all investments in property and buildings are well maintained and that they remain appropriate for mission in that place



Diocese of Montreal – Anglican Church of Canada

WELCOMING A GUEST

APPENDIX XVIII

Making Arrangements

- a) One person should be over-all responsible for arrangements and communication with guest
- b) Work out refreshments (if journey has been long, e.g. tea, coffee) and meals required (e.g. c) breakfast/snack between services, lunch)
- c) For a visit from the Bishop, select a chaplain and notify Bishop's secretary with name so that instructions can be sent to his/her attention
- d) Confirm the following details with guest in good time

Details to include in communication with your Guest

- a) Date, time and type of service(s) (BAS, BCP, Morning Prayer, etc.)
- b) What is expected (e.g. to preach, lead service, children's talk, etc.)
- c) Arrangements for music (who will be playing, choosing hymns, hymn book used, etc.)
- d) Dress customs (e.g. cassock and surplice, cassock-alb, etc.)
- e) How to get there; send map; specify which door of church to use if there are options and clarify parking arrangements
- f) Discover if others will be coming with your guest
- g) Discuss meal arrangements
- h) Provide name and number of a responsible person in the host parish to call in case of emergency

On the Day

- a) Ensure parking spot near entrance is kept for guest
- b) Have someone meet guest at parking spot or door and assist with luggage if necessary; show guest to sacristy and acquaint with physical arrangements (seating, pulpit, etc.) Have glass of fresh water in pulpit
- c) Have someone appointed to look after any others coming with your guest and to ensure they are made welcome, sat with during the service, taken into fellowship time afterwards, etc.
- d) Ensure guest and any accompanying him/her have access to washrooms
- e) For visit of the Bishop, ensure chaplain is on hand to assist (e.g., putting the crosier together), and that there is seat for the chaplain near the Bishop
- f) Ensure guest signs the vestry book
- g) Arrange for payment of any honorarium and travel expenses
- h) Send thank-you letter



Diocese of Montreal – Anglican Church of Canada
A SERVICE FOR DISPOSING OF OLD SACRED TEXTS
APPENDIX XIX

Psalm 119: 105-112

Lord our God, your word in creation brought into being all that is; your Word incarnate in Jesus the Christ brought into our lives all that you are. The heavens cannot contain you, nor any temple made with human hands; neither can our thoughts encompass you, nor our words express you.

Yet the words on these pages have conveyed to us the knowledge of your grace and truth, and the assurance of your pardon and peace; they have conveyed to you the expression of our penitence and faith, and the substance of our hopes and our fears.

The well-loved pages have crumbled, and like all that is mortal of our loved ones we commit them now *to earth / to be consumed by fire*, * in sure and certain faith that the word of the Lord endures forever, and that word is the gospel which has been proclaimed to us.

Let us pray. We pray for all those whose vocation it is to handle the printed pages which speak to us of God in Scripture, liturgy, music and scholarship.

V. For all who learn of you through study and writing, we pray to you, Lord.
R. Lord, have mercy.

V. For all who come close to you in liturgy and prayer, we pray to you, Lord.
R. Lord, have mercy.

V. For all who proclaim you through reading and preaching, we pray to you, Lord.
R. Lord, have mercy.

V. For all who praise you through words and music, we pray to you, Lord.
R. Lord, have mercy.

Father, we thank you for all that these texts have been to us; we rejoice in the present faith they have nourished in us; we pray that this faith, and how we express it, may ever be renewed in us. This we pray in the name of Jesus the Christ, your eternal Word, and in the power of the Holy Spirit. Amen.

V. Let us bless the Lord.
R. Thanks be to God.

May the God of hope fill us with joy and peace in believing, through the power of the Holy Spirit. Amen.

The books are placed in the earth, or committed to the fire.