

Montreal Diocesan Theological College Student Handbook



August 2015

Montreal Diocesan Theological College
3475 University Ave.
Montreal QC
H3A 2A8
514-849-3004

<http://dio-mdtc.ca/>

<https://www.facebook.com/dio.mdtc?fref=ts>

Table of Contents

| | |
|--|----|
| Mission Statement..... | 3 |
| College Prayer..... | 3 |
| Directory..... | 4 |
| Welcome to Dio!..... | 5 |
| Calendar | 5 |
| Community Life | 7 |
| Chapel Life | 7 |
| Retreats..... | 8 |
| Our Chaplain | 8 |
| College Council | 9 |
| Harassment Policy | 9 |
| Student Support | 9 |
| How do MDTC, Dio, MST, PC, UTC, FRS and McGill relate to each other? | 10 |
| Responsibility and Care for the Building | 11 |
| Library Privileges..... | 11 |
| Fees and Bursaries..... | 12 |
| Tuition and Fees..... | 12 |
| Bursaries | 12 |
| Academic Requirements..... | 12 |
| Master of Divinity | 12 |
| Appendices | 19 |
| The Office Customary | 19 |

Mission Statement

Montreal Diocesan Theological College is an Anglican theological college and a founding member of the Joint Board of Theological Colleges in affiliation with McGill University. We are committed to a ministry of theological education which, in the context of a worshipping community, is grounded in the revelation of scripture, faithful to our Anglican tradition, and open to ecumenical collaboration. This ministry equips the whole people of God ‘for the work of ministry, for the building up of the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.’ [Eph. 4 :12—13] Consonant with this vision, our mission is to edify the ministry of the Church through programmes of ordered learning that encourage the development of those intellectual competencies, practical skills, and spiritual gifts that make for mature Christian witness and service.

Adopted May 19, 1994

College Prayer

O God, you have called us together in this Diocesan College to a life of study, prayer and ministry.
Grant that your Holy Spirit may work through our study to bring us to a mature faith,
and through our prayer to move us to an ardent love,
so that made confident to act in your Name,
we may enable your Church to accomplish the mission you have entrusted to it,
for the sake of Jesus Christ and his Kingdom.

Directory

Principal

Donald Boisvert

514-849-3004 ext. 222

donaldboisvert@dio-mdtc.ca

Director of Pastoral Studies

Karen Egan

514-849-3004 ext. 227

karenegan@dio-mdtc.ca

Director of Lay Education

Afra Tucker

514-849-3004 ext. 224

layeducation@dio-mdtc.ca

Administrative Assistant

Beth Reed

514-849-3004 ext. 221

bethreed@dio-mdtc.ca

Development Coordinator

Afra Tucker

514-849-3004 ext. 224

afratucker@dio-mdtc.ca

Chaplain

Rhonda Waters

514-843-6577 ext. 239

rwaters@montreal.anglican.ca

Montreal School of Theology

Jeannette Vink

(Administrator)

514-849-3004 ext. 223

info@mst-etm.ca

Anglican Diocese of Montreal

1444 Union Ave

Montreal, QC

H3A 2B8

541-843-6577

Welcome to Dio!

Welcome to Montreal and welcome to Dio! We are glad you are here, and we thank God that you have come to study with us. Just as God has called you to serve, we, the faculty and staff of Dio are also called to serve God in this place, and we do that by making your time here with us as productive and meaningful as possible. This booklet has been put together for no other reason other than to do that, and if there are any other questions and concerns that are not found in this booklet, please bring them, along with any suggestions to us. We are here to help.

Calendar

August 2015-August 2016

2015

August

25, 26, 27 Orientation for the In Ministry (IMY) year

September

4 McGill Classes begin

7 Labour Day: College Closed

11-13 College Retreat

October

12 Thanksgiving Day: College Closed

November

December

2 Last Eucharist for fall term

9 Exams begin at McGill

22 Last day of Exams at McGill

2016

January

7 McGill Classes Begin

February

29 Reading week begins

March

4 Reading week ends

25 Good Friday

27 Easter

April

13 Last Eucharist for winter term

15 Classes end at McGill

May

June

July

August

Community Life

Chapel Life

Worship lies at the heart of our community life, and chapel attendance, whenever possible, is expected.

The Daily Office is said in the College Chapel Monday to Thursday during term time:

| | |
|----------------|-----|
| Morning Prayer | 8am |
| Evening Prayer | 4pm |

Students are expected to attend an office at least once a day, and whenever they are on campus early in the morning or in the afternoon. Chapel attendance is mandatory.

The Daily Office is student led. Every student will be expected to lead at least one office a week. The Administrative Assistant makes a schedule at the beginning of term. If a student is not able, on occasion, to lead the office he/she is assigned, it is their responsibility to find a replacement. Faculty may be asked.

The Wednesday Eucharist occurs regularly at Dio. Each week during term there is a Eucharist on Wednesday at 11:40 in the chapel, led by one of the faculty or a guest, according to a schedule set each term. Students are assigned as assistants/readers and intercessors, according to a schedule set at the beginning of term. Students are expected without fail to attend the Wednesday Eucharist which is followed by a meal in the reading room.

Students are asked to fill in their names into a schedule for clean up after the Wednesday lunch. This is arranged by the students, and includes taking the dishes downstairs, running the dishwasher and putting away any extra food.

Several times throughout the academic year the usual Wednesday Eucharist is replaced by a Tri-college worship. Students are

expected to attend and to engage with students from other colleges.

The Friday Eucharist is held at 7:30 am according to a schedule drawn up at the beginning of term. Students are assigned as assistants/ readers and intercessors according to that same schedule. Breakfast follows which is arranged according to a rota.

The Sacristan is named during the fall college retreat. He/she is responsible for setup of the Wednesday and Friday Eucharists. This responsibility can on occasion be shared, or delegated to another. In addition, the sacristan is responsible to keep the linens clean.

Retreats

The college holds two retreats over the course of the academic year. The **Fall Retreat** is held about an hour and a half away from Montreal at CAMMAC, and takes place over a weekend (Friday evening to Sunday afternoon), usually the weekend following Labour Day. Transportation is arranged within the student body. The retreat is free of charge to students. The **Winter Retreat** is held mid to late January, usually in the form of a quiet day within the city. Attendance is expected at both retreats.

Our Chaplain

Rhonda Waters, our chaplain, has as her primary concern the spiritual well-being of all college members, including students, faculty and staff. Concerns and conversations brought to her are held in confidence unless there is an explicit understanding that the concern should be taken elsewhere.

The chaplain is part time, and will be present in the college during most Wednesdays, both before and after the Wednesday Eucharist and lunch. However, Rhonda may also be consulted by appointment outside of this time, and may be contacted either by phone or email.

College Council

Every student and faculty member is a member of the college council, which holds the primary responsibility for our shared life. Usually during the fall retreat there is an election to name the College Council President, the Treasurer, and the Sacristan.

The President is usually a senior student, who has the authority to call meetings. In the past the minutes have been minuted by the Principal, though other arrangements are conceivable. Meetings are often held at the end of a weekday, after evensong, with refreshments, traditionally pizza and beer. The College Council is responsible for the planning of the Advent potluck party.

The Treasurer oversees the funds of the College Council. Information about those funds is available from the administrative assistant.

Harassment Policy

The Diocesan College is committed to being a safe space where students, faculty and staff can feel safe, respected and cared for. Any behavior construed as harassment of another will be taken very seriously and could jeopardize student's status. For more information, please read the Anti-Harassment Policy of the Anglican Diocese of Montreal, which the college has adopted as its own. It can be found here:

<http://www.montreal.anglican.ca/adm/media/assets/PDFs/Serve/Forms/Harassment-Policy-Diocese-of-Montreal-Final-version-Approved-April-8-2014.pdf>

Student Support

During their time in seminary, students are strongly encouraged to seek the support of an experienced spiritual director. Spiritual direction is a ministry which is found in many forms and

expressions, and more information and guidance with finding a spiritual director can be had in conversation with faculty and our chaplain.

McGill also offers its students a wide variety of services, including but by no means limited to a medical clinic, housing service, academic support and counselling. Extensive information about how student services may be received may be found by following links on the following page: <http://www.mcgill.ca/campus-life/>.

How do MDTC, Dio, MST, PC, UTC, FRS and McGill relate to each other?

The Montreal Diocesan Theological College, MDTC or Dio for short, is a member of the Montreal School of Theology (MST), an ecumenical consortium whose mission is “equipping faithful leaders for ordained and lay ministries in the church and the world.” As such, Dio is in partnership with McGill’s Faculty of Religious Studies (FRS), The United Theological College (UTC) and Presbyterian College (PC). Prior to 2004, this partnership was referred to by its legal name, “The Joint Board of Theological Colleges in affiliation with McGill University”. Since 2004, its public name has been “The Montreal School of Theology”.

Dio students may participate in the governance of these institutions on several levels, as theological students serve on the boards of Dio, and MST. Also, as B.Th. students they may serve as an undergraduate representative on the McGill Senate, and on various other committees in FRS, including the B.Th. committee. Student participation in the governance of these institutions is an interesting way to gain experience in committee work, which, like it or not, is an important way the church functions.

Responsibility and Care for the Building

The college has sole use of the main college building, and faculty, staff and students are all assigned keys to the building and may be there any reasonable time. Needless to say, when leaving the building all the doors must be checked to ensure they are locked and secure, including the door into the neighbouring building, which is a part of McGill. There is a separate key for the chapel. Because the chapel is not used exclusively by the college, but also, (and rather frequently) by the Music department, which has primary responsibility for the chapel, if students would like to use the chapel at times other than at ordinary service times, arrangements must be made through Beth, our Administrative Assistant.

Library Privileges

During M.Div. 1 and 2, and whenever you are a McGill student, you have access to all libraries, including the library at Presbyterian College, by virtue of your McGill status. During your In Ministry Year, when you are a student of The Montreal School of Theology, you are given special privileges with a new card, to use all the McGill libraries, including the library at Presbyterian College. This arrangement is made at the beginning of the school year, through Jeannette Vink, the administrator of MST.

Fees and Bursaries

Tuition and Fees

For M.Div. 1 and M.Div. 2 tuition is billed by and paid to the Diocesan College. McGill Student fees (not tuition) are billed by McGill, and paid directly to them.

The tuition (2015-6) is \$3800.00 (This does not include the Student fees paid to McGill. For more information on Student fees, see:

<http://www.mcgill.ca/student-accounts/tuition-charges/fallwinter-term-tuition-and-fees/undergraduate-fees>)

Student fees vary according to student circumstances. Students themselves are responsible to ensure that these bills are correct, and payments are up to date.

For MDiv 3 (In Ministry Year) tuition and fees are paid to Dio. No service fees are payable to McGill.

Tuition (2015-16) is \$4300 and includes most costs for the cross cultural exchange to Cuba.

Arrangements are made so that students retain McGill library privileges during the In Min Year. If the student has chosen to purchase Health Insurance through McGill during M. Div. 1 and 2, other arrangements must be made for M. Div. 3, that is, the In Ministry Year.

Bursaries

Generous bursaries are available for students in need. Application forms are available in the office, and should be returned early in September.

Academic Requirements

Master of Divinity

The M.Div. programme is integrated with the B.Th. programme of the Faculty of Religious Studies of McGill University. Normally, the M.Div. is considered a graduate degree, and students entering the programme will already have a Bachelor's degree. These students will complete a 60-credit B.Th. programme which, combined with the In Ministry Year, amounts to a three-year course of full-time study leading to the M.Div. degree. Under special circumstances, students may be admitted to a 90 or 120-credit B.Th. programme, and be awarded an M.Div. after completing the In Ministry Year and meeting all the other degree requirements. Up to 36 credits may be transferred from another theological college, but it is mandatory to complete the In Ministry Year at Dio. The M.Div. degree is awarded by the college on the authority of the Montreal School of Theology and is accredited by the Association of Theological Schools of the U.S. and Canada.

M.Div. requirements include "satisfactory completion of college requirements in denominational studies and spiritual formation." These requirements are met by participation in college-sponsored courses and seminars, as well as in opportunities for spiritual practice and reflection.

A further requirement of the M.Div. programme is "satisfactory completion of an integrative project that combines personal and theological reflection with an understanding of how the student engages in specific functions of ministry." This requirement is met through supervised field placements and the writing of a three-part Integrative Paper over the three years of the programme.

M.Div. 1 (B.Th. 2 60-credit programme)

| | |
|----------|--|
| RELG 280 | Elementary New Testament Greek (6 credits) |
| RELG 302 | Old Testament Studies 1 |
| RELG 303 | Old Testament Studies 2 |
| RELG 311 | New Testament Studies 1 |
| RELG 312 | New Testament Studies 2 |
| RELG 322 | The Church in History 1 |
| RELG 323 | The Church in History 2 |
| RELG 333 | Principles of Christian Theology 1 |
| RELG 341 | Philosophy of religion |

| | |
|----------|--|
| MDTC 201 | Anglican Studies Seminar 1 |
| MDTC 203 | Field Placement |
| MDTC 205 | Integrative Paper, part 1 : 'The Journey of Faith' |

Students who have achieved a CGPA of 3.30 at the end of B.Th. 2 (M.Div. 1) may apply for permission to enter the B.Th. Honours programme. They will be required to complete RELG 494/495 with a grade of B or better.

M.Div. 2 (B.Th. 3)

| | |
|----------|-------------------------------------|
| RELG 381 | Advanced New Testament Greek |
| RELG 420 | Canadian Church History |
| RELG 434 | Principles of Christian Theology 2 |
| RELG 470 | Theological Ethics |
| RELG 479 | Christianity in Global Perspective |
| RELG 482 | Exegesis of the Greek New Testament |

one 3-credit course in a religious tradition other than Christianity, such as :

| | |
|----------|----------------------------|
| RELG 252 | Hinduism and Buddhism |
| RELG 253 | The Religions of East Asia |
| RELG 306 | Rabbinic Judaism |
| RELG 352 | Japanese Religions |
| RELG 354 | Chinese Religions |

Complementary Courses (12 credits)

one 3-credit course in Old Testament such as :

| | |
|----------|--------------|
| RELG 407 | The Writings |
| RELG 408 | The Prophets |

one 3-credit course in Theology such as:

| | |
|----------|---------------------------------|
| RELG 330 | Reformed Theology |
| RELG 336 | Contemporary Theological Issues |
| RELG 399 | Texts of Christian Spirituality |
| RELG 423 | Reformation Thought |

one 3-credit course to be chosen from among the 300 and 400 level courses offered in the B.Th. or B.A. Religious Studies programmes. For Honours students, RELG 494/495.

| | |
|----------|---|
| MDTC 302 | Anglican Studies Seminar 2 |
| MDTC 304 | Field Placement |
| MDTC 306 | Integrative Paper, part 2 : 'The Faith of the Church' |

Anglican Studies (M.Div. 1 and M.Div. 2)

The Anglican Studies course is on a two year cycle and covers such subjects as The Daily Office, Music, The Integrative Paper, Administration and Anglican Polity. Normally this class does not have any requirements for the students to produce written work, though there is occasionally reading that is required for some topics. Every M.Div. student is required to attend two years of Anglican Studies, held from 11:30-1:30 on Fridays during term. A schedule will be distributed at the first class. Usually lunch is served during this class.

M.Div. 3 (In Ministry Year)

| | |
|---------|---------------------------------|
| MST 501 | Theology of Ministry |
| MST 511 | Pastoral Care and Counselling |
| MST 521 | Theology of Worship |
| MST 531 | Principles of Preaching |
| MST 532 | Preaching Tutorial |
| MST 541 | Education in the Church |
| MST 561 | Mission/Church in Context |
| MST 562 | Congregational Leadership |
| MST 582 | Church, Ministry and Sacraments |
| MST 584 | Patterns in Spirituality |
| MST 522 | Pastoral Liturgy |
| MST 500 | Field Placement |

The Field Placement is a major component of the In Ministry Year. The student spends 40 hours/every other week in supervised ministry. Elements of the field placement include: (a) the supervisory session, i.e., 1.5 hours per week in intentional theological reflection with the supervisor ; (b) the lay committee, i.e., 4 or 5 parishioners who offer assistance, prayer and constructive critical feedback ; (c) the learning covenant, in which the student identifies specific learning goals for his/her work in the placement, and specific tasks to achieve those goals ; and (d) assignments, i.e., a number of course assignments are of a practical nature and relate to the placement : a congregational analysis, a leadership project, an education project, regular preaching, a funeral.

| | |
|----------|--|
| MDTC 410 | Integrative Paper, part 3 'Theology of Ministry' |
| MDTC 412 | Intercultural Immersion |

Workshops

Various workshops on preaching, conflict management and topics in Christian Education are held throughout the In Ministry Year. The workshops are associated with particular IMY courses, and as such, attendance is compulsory.

Acceptance into the In Ministry Year

Students planning to enter the In-Ministry Year expecting to receive the M.Div. or the L.Th. and Diploma in Ministry, must first meet the following pre-requisites:

1. Ecclesiastical

- 1.1. Certification that the student has been recommended by ACPO as suitable for ordination

and

Is sponsored for ordination by a bishop of the Anglican Communion. In the case of students from outside of Canada, the processes equivalent to those leading to and including a recommendation from ACPO must likewise be complete.

or

- 1.2. Is recommended to the college by the appropriate authority of a church in full communion with the Anglican Church of Canada, or another church of the Anglican Communion, as having satisfactorily completed the sister church's discernment procedure for ordination candidates.

2. Academic

- 2.1. Completion of the B.Th. Degree at McGill with a minimum 2.5 CGPA

or

- 2.2. Satisfactory completion of the Reading and Tutorial Course in Theology before 15 May of the year in which admission is sought.

or

2.3. Completion of a graduate level or professional degree in theology from a recognized institution with two letters of reference.

or

2.4. Completion of at least two years of full-time theological study under the college's direction in a recognized institution.

3. College

3.1. Satisfactory completion of sections I and II of the Integrative Papers.

and

3.2. Completion of two years of Anglican Studies (Students who fulfill academic requirements 2.2 and 2.3 are exempted from this requirement)

and

3.3. Formal admission to the In Ministry Year following an Admission Interview.

Appendices

The Office Customary

A customary is a description of the usual, or customary, pattern of the celebration of a rite in a particular locality. Most parishes do not have written customaries, but they all invariably have unwritten ones. Local and habitual practices shape the way the liturgy is done in different congregations, and a visiting minister, if she/he is wise, will ask for guidance in the matter before puzzling the community with a public display of her/his liturgical virtuosity.

This customary is not meant to be a complete account of the usual way we do things in St. Luke's Chapel (nothing is said about the Eucharist, for example); it is, rather, a narrative outline of the way we pray the offices of morning and evening prayer. Its purpose is to provide guidance to officiants so that our corporate prayer may be truly corporate and conducted with the dignity and simplicity that are characteristic of Anglican liturgy at its best.

It is important for officiants to remember that the services are not theirs but the community's, and for the community to remember that the services are not simply ours but the church's. In praying the office, we pray with the wider church, both synchronically and diachronically, and we pray on behalf of and with sensitivity to the world around us. The form and content of the offices are designed to allow this priestly ministry of the church to come to expression, and the point of a customary is precisely to permit a particular community to appropriate this ministry, i.e., to make it its own by doing it together, and by doing it together regularly over time.

Anglican liturgy is like French cuisine. It is a distinctive tradition or way of doing things with a long history and a well-established reputation. It has its particular ingredients, its seasonal flavours, its provincial variations, and its standard methods. It is open to external influences, to be sure, integrating them without losing its identity. But it is not everywhere the same; a coq au vin chez

Gautier will be different from one at le Mas des Oliviers. With respect to liturgy, it is the customary that accounts for differences while ensuring quality control of the product. And, like French cuisine, Anglican liturgy is not a practice at which one becomes adept unless one gives it one's time and attention.

In St. Luke's Chapel we tend to use the new bilingual office book of assembled at the request of College Council by Principal Simons. At the same time, *The Book of Alternative Services* (BAS) provides many resources and a decent office may be constructed out of its various options. A difficulty with the BAS office is that it has so many options, that it proves difficult to use. The customary that follows provides guidelines for the conduct of morning and evening prayer using these service books.

General Rules

Before the Office

Check the DOL in McCausland's *Order of Divine Service*. There are normally three lections appointed for each day. It is our custom to read the first two lections at Morning Prayer and the Gospel lection at Evening Prayer. If you wish to have two readings at Evening Prayer, use the suggested lection indicated in McCausland in brackets. This will be a text from the Hebrew Scriptures and will be read as the first lection. This pattern may vary on Holy Days. The DOL will also list appointed psalms.

Familiarize yourself with the lection(s). Ensure that they are marked in the lectern Bible. You may ask a classmate or friend to read, in which case it would be polite to give them advance warning, e.g., well before the service.

If the pavement candles are not already in place situate them on either side of the altar. Light them.

Ring the chapel bell 10 min. before the service, and again 3 min. before.

Check the calendar of the church year to determine which of the offices is to be used. Note that in Ordinary Time, which corresponds to most of the first semester and some of the second, there is a different office for each day of the week. The rubrics explain when Ordinary Time begins and ends. On All Saints' Day (November 1), Seasonal Time begins. In each season there is a seasonal office, i.e., the same office is used on each day of the week.

The psalm(s) appointed for the day are traditionally considered *lectio* (reading) and are read while seated. There is a variety of ways to read a psalm:

- (a) *responsorially*, i.e., the officiant reads the first verse, the congregation, the second, etc.;
- (b) *antiphonally*, i.e., the officiant begins the first part of the first verse. Those seated on the officiant's side of the chapel join in at the mid-point of the verse (indicated by an asterisk) Those seated on the other side of the chapel recite the next verse together, and those on the officiant's side respond with the following verse, etc.
- (c) *in unison*, i.e., the officiant begins the first part of the first verse and the congregation joins in at mid-verse, reciting the remainder of the psalm together.

It is customary to pause briefly at the mid-point of each verse. (Note: we do not treat the psalms as series of versicles and responses. This form of recitation (sometimes called 'responsively by the half-verse') has the officiant reading the first part of each verse and the congregation responding with the second part. As a rule, avoid this form of recitation.)

When two or more psalms are read, it is recommended that there be a pause between the end of one psalm and the beginning of the next. This may be marked by silence or the reading of a psalm-prayer (by the officiant alone). After the pause, proceed to the next

psalm as if it were the first, i.e., the officiant begins the first part of the first verse.

As a rule, we end the appointed psalm(s) with the *gloria patri* said in unison. This should come after all refrains and/or psalm-prayers.

Mark the place of the appointed psalm(s) in the service book, usually the BAS. Plan the intercessions. Consult the Anglican Cycle of Prayer, the Diocesan Cycle and the College Cycle. We customarily use the Anglican Cycle at Morning Prayer (except on Wednesday, when it is used at the Eucharist). The College Cycle is to be used at each office. A form of Intercession is given for each office, although the officiant is free to use other forms, those found in the BAS, or *Le Livre de la Prière Commune* for example. In general, the congregation does not need a text if it is instructed in the appropriate response. For example, the officiant says : « Let us pray to the Father, saying ‘Lord, in your mercy,’ and responding ‘hear our prayer.’ You may wish to compose your own litany, incorporating themes from the appointed lections and/or the liturgical season, and keeping in mind the needs of the church and the world.

Further instructions

It is an optional custom on Saints’ Days to read the ‘life’ of the saint as found in *For All the Saints*. If you choose this option, the best place for it is after the second reading at Morning Prayer while the congregation is seated. Do not read it at Evening Prayer (some of us will have heard it already in the morning), and do not read it on Wednesday in case the preacher at the mid-day Eucharist wishes to make use of it.

Keep announcements to an absolute minimum. In particular, do not tell the congregation what it already knows. Among the things it already knows is that refrains, canticles, creeds and the Lord’s Prayer are always said in unison. There is no need to instruct the congregation in this regard. Simply begin the

refrain/canticle/creed/Lord's Prayer and allow the congregation to join in.

After the Office

Extinguish the candles.

Sign the register and indicate the number in attendance.

Return the pavement candles to the sacristy if a celebration of the Eucharist is to be the next service in the chapel.

Specific Instructions for Saying the Office

Follow the order set out in the service book. Observe the rubrics. The opening canticle/psalm is said in unison, the officiant reciting the first part of the first verse with the congregation joining in at the diamond. As a rule, canticles are considered to be *oratio* (prayer) and are recited standing.

Announce the psalm(s) and page number(s) and the manner of recitation, i.e., responsorially, antiphonally or unison.

The first reading follows the psalmody. Announce it briefly, e.g., "A reading from the prophet Jeremiah." At the conclusion of the reading, pause and say either, « the Word of the Lord, » or « Hear what the Spirit is saying to the Church. »

The OT Canticle, said in unison, is usually recited between the first and second readings. It may be omitted. Its value lies in articulating the good news of the Hebrew Scriptures, which the reading alone may not perspicuously convey.

The second reading is announced briefly and concluded in the same way as the first. It is advisable to use the same concluding versicle for both OT and NT lessons to avoid suggesting that one part of the scripture is less scriptural than another.

After the readings, there is a suggested responsory. You may read the one appointed or compose one of your own (see above *Before the Office*, #2), or use a simple hymn or chant which the

congregation will be able to handle *a cappella*. One of the many Taizé chants included in *Common Praise* may be appropriate.

The Gospel Canticle (with refrain) follows, said in unison.

Introduce and lead the intercessions, and include only one collect following the Intercessions.

Introduce the Lord's Prayer using one of the suggested formula. Read the concluding sentences.

Notes on the use of French

It is expected that the French will be used regularly during the office, and as it is always available in the new prayer book, there is no need to make announcements, simply begin the section to be said in French. One of the lections may also be read in French, though if the psalm is to be done in French, photocopies must be provided for all participants.

Anglicans in Montreal should be able to pray in French. There is no excuse in our chapel for the, in any case deplorable, practice of inviting the congregation to pray the Lord's Prayer « chacun et chacune dans la langue de son choix. » We pray together in English or French, and not separately at the same time. The Lord's Prayer may be introduced with the standard formula, « Et maintenant, comme nous l'avons appris du Sauveur, nous osons dire . . . »