

How to Lead Mattins and Holy Communion

- Resources
 - Liturgies themselves
 - ACNA Texts for Common Prayer - A good modernization of the classical BCP texts - Should be finalized in 2019
 - The classical BCPs (English 1662, U.S. 1928, Canadian 1962, REC 2003)
 - Theologically precise with respect to the “Reformed Catholic” ethos
 - More detailed rubrics that can clear up some ambiguity
 - The importance of Rubrics
 - Discourage '79
 - Departure from historic BCP forms
 - Bishops are distancing themselves from it
 - More generic theologically, including room for heterodox interpretations
 - Discourage custom local options
 - Defeats the “common” part of “Common Prayer”
 - Can lead to theological confusion
 - Discourages unity between us
 - The Prayer Book doesn't need to be “fixed”
 - *Readiness and Decency: A Simple Method of Celebrating Holy Communion* by Roland F. Palmer & John W. Hawkes (last printed in 1953, I believe, by Society of St. John the Evangelist)
 - The Choral Service - Out of print, good for singing the services for the 1928
 - *The Pastoral Use of the Prayer Book* by William Peret. Readily available electronically.
- Vestments
 - MP/EP - Cassock & Surplice w/Tippet (optional) - “Choir Dress”
 - HC
 - Eucharistic vestments: Alb, Girdle/Cincture, Stole (crossed or straight), Chasuble

- Cassock & Surplice, Stole/Tippet - Modified Choir Dress
 - Other options
 - MP/EP - Hood, Cope
 - HC - Amice, Maniple, Cope, Dalmatic, Tunicle
- Processions/Recessions
 - Thurifer
 - Torch - Cross - Torch (or torch bearers in front)
 - Choir 2x2
 - Servers 2x2
 - Non-Officiating Clergy
 - Deacon - Celebrant - Subdeacon
 - Bishop and his chaplains - Addressing the bishop
- Altar Books, Gospel Books, Pulpit Bibles
- Morning Prayer / Mattins
 - Rationale
 - Adaptation of the Monastic hours to regular life
 - Provide a basis for reading/hearing the majority of the Bible in the context of *communal* prayer over the course of the year
 - Monthly recitation of the Psalter is the historic anchor
 - Historically is part of our ordination vows
 - Frequency, etc.
 - Intended to be a daily discipline
 - Historically the principle Sunday service in post-Reformation Anglicanism
 - Not the intended use by the English Reformers
 - As recently as a few decades ago was still done 2-3x/mo
 - A good option for congregations with multiple services
 - Since the early 20th Century, rubrics have allowed an abbreviated MP to be combined with Holy Communion
 - Can be very simple or quite ornate; it's a very flexible service
 - Basic setup
 - "Choir Dress"
 - Traditionally said from outside the chancel
 - Can be spoken or sung

- The Hymnals
- St. Dunstan's Plainsong Psalter
- Lee Nelson's work
- Needed Staff
 - Officiant - typically a priest, but can be a deacon or layman
 - Cantor - Leads the singing of psalms and canticles for a sung service
 - Reader - Reads the lessons
 - If necessary, these roles can be combined
- Order of service
 - Processional with hymn (optional)
 - Opening sentences (stand)
 - May be seasonal
 - One or more
 - Confession/Absolution (kneel)
 - Rubrics permit omitting this outside of Lent and penitential seasons - not recommended
 - If lead by a deacon or layman, Trinity 21 instead of absolution, per 1662 custom, and included in ACNA rite
 - If bishop is present, he always does this
 - Inviatory + Venite (or Jubilate per ACNA) (stand)
 - Psalms (stand or sit)
 - Monthly vs. Lectionary for classical
 - Core of the Office
 - OT Lesson (sit)
 - Canticle (stand)
 - Te Deum - ancient hymn
 - Default for classical
 - Only Sundays outside of Lent per historic
 - Benedictus es or Benedicite, omnia opera - from Apocrypha Daniel
 - OT Canticles - Historic and ACNA
 - NT Lesson (sit)

- Canticle (stand)
 - Benedictus - Luke 1:68, Song of Zechariah - default
 - Jubilate or others - less recommended
 - Note: per more modern custom, can be abbreviated to one lesson and canticle, especially if HC is to follow
- Sermon (optional)
 - Per ACNA and common custom
 - Others put it after the office completely
- Apostles' Creed (stand)
 - baptismal formula,
 - Western tradition to use in Offices
- Prayers/Sufferages (kneel)
 - Lord's Prayer?
 - ACNA and ancient put it here
 - Classical BCPs put it after the absolution
 - Sufferages - abbreviated in some classical for MP
- Collects (kneel)
 - Day
 - Specific weekdays in ACNA
 - Previous Sunday/Seasonal in Classical
 - Peace & Grace - always per BCP tradition
- Anthem (optional)
- If Litany is to follow, do it here
- Technical end of the Office
- Additional Prayers (kneel)
 - State/Civil Authority
 - Clergy and People
 - General intercession
 - General Thanksgiving
 - St. Chrysostom - Borrowed from the East by Cranmer
- Grace from Scripture (kneel)
- Recessional (optional)

- Holy Communion
 - Basic Setup
 - Chancel
 - Table/Altar
 - Traditionally two candles, may have additional stands/candles
 - Gospel side and Epistle side
 - Fair linen per rubrics - frontals, etc. by tradition
 - Chairs/benches to the side, not behind or in front
 - Perhaps a “choir chancel”
 - “Divided Chancel” or single pulpit/lectern
 - Versus Populem “facing the people”
 - “Agape meal” feel
 - Since the 20th Century, though may have more ancient roots
 - In basics, simply do the service from behind the Table
 - Ad orientum “to the East”
 - Older form in the West
 - Altar/Table typically against “Eastern” wall
 - Based on the idea that we can expect Christ to return from the East
 - When addressing God, face East
 - When addressing the People, face the people
 - See 1928 BCP rubrics, “Readiness and Decency” for more detail as to placement
 - North End
 - Common post reformation, based on moving the Table into the midst
 - Ante-Communion was often done “in choir”
 - Since Laud, often done at the narrow end
 - Rare today, though sometimes still done
 - Server on South Side
 - Similar to versus populum
 - Sung or spoken

- See Hymnals for service music
 - Also Lee Nelson's group
 - "The Choral Service" - out of print
- Service of the Word - "Ante-Communion"
- Service of the Table - "The Canon"
- Altar Party
 - Priest/Celebrant (bishop if present)
 - Deacon/Gospeller
 - Subdeacon/Epistler
 - Servers/Acolytes
 - Cross bearer
 - Torch bearers
 - Thurifer
 - Others to assist
 - Parts may be combined for simplicity
 - Celebrant doing deacon duties
 - Server(s) combining duties and/or doing Subdeacon duties
- Order of service
 - Processional Hymn (optional)
 - Opening Prayers (kneel)- Takes place of Medieval priest's private prayers. E.g. Confidator
 - Acclamation (optional)
 - Lord's Prayer (optional)
 - Collect for Purity (kneel)
 - Decalogue/Summary of the Law (kneel)
 - Decalogue used to be standard
 - 1928 1x per month
 - Some folks only in Lent
 - More frequency is recommended
 - Responses with Kyrie, especially if summary
 - Gloria in Excelsis (stand)
 - Pre-reformation place

- ACNA default
- Classical BCPs place it before the Blessing at the end of the service
- Traditionally omitted/replaced in Lent
- Collect of the Day/Readings
 - ACNA permits multiple readings
 - Classical only has Epistle
 - May be Followed by Hymn/Psalm/Minor Propers
 - Readings by “Subdeacon” especially Epistle
 - From Lectern or Epistle side of Altar
 - People Sit
 - Gospel by “Deacon”
 - From the midst, pulpit, or Gospel side of Altar
 - Book may be censed prior to reading
 - People stand - focuses on importance of Christ’s life and teachings as our foundation
- Sermon
 - People sit
 - From the midst or pulpit
- Nicene Creed (stand) - Before sermon in classical BCPs
- ACNA - Prayers of the People (kneeling)
- ACNA - Confession/Absolution/Comfortable Words (kneeling)
 - Comfortable words may be done by deacon
 - Scripture reminders of God’s grace to the repentant sinner
 - Priest typically kneels for confession
 - Bishop always does this if present
- ACNA - Peace (no need to travel everywhere)
- Offertory
 - With Scripture sentence or sentences
 - With Hymn (optional)
 - People may bring bread and wine after
- Classical, ACNA option - Prayers of the People

- Classical - Confession/Absolution/Comfortable Words (no peace)
- Sursum Corda w/ optional proper preface (kneeling)
- Sanctus/Benedictus Qui Venit (note: hymnal permits even in classical)
 - Bells?
- Prayer of Consecration (kneeling)
 - Note rubrics
 - Manual actions vary: be charitable
 - “Oblation” section is after distribution in some classical, though not ancient or 1928)
 - Bells?
- Lord's Prayer
- ACNA - Fraction (classical is silent on it; don't change the “script”)
- Prayer of Humble Access (priest also kneels)
 - Lord's Prayer and Humble Access are before the consecration in some classical, eg 1662
- Distribution
 - Note the historic compromise in the words
 - ACNA has optional invitation
 - If altar rail, people may receive kneeling
 - Recommended: not too fast, perhaps splitting the compromise between two people - “Thee” in classical is singular
 - Hymns may bear sung during distribution, but don't be afraid of silence as musicians/choir are given communion
 - Who distributes?
 - Traditionally, only clergy
 - In 20th Century, trained LEMs may
 - The celebrant ought to be one of the distributors
- Post Communion prayer (kneeling) - Note the rich sacramental theology
- Classical - Gloria in Excelsis
- Blessing/Benediction

- Sign of the cross is optional
- Bishop does this if present
- Recessional (optional)
- Dismissal (optional, may be before recessional)