

want to praise God through word, prayer and song. We may want to sit, kneel or prostrate before the Lord our God and there is freedom for this kind of expression. In the course of this time together, the priest will bless us (benediction).

It is customary to kneel when the Sacrament is brought from the tabernacle to the altar, during benediction and when the Sacrament is returned to the tabernacle.



The Sacrament of Reconciliation (Confession)

This is one of the most undervalued and misunderstood ministries of the Church! Yet it is one of the most vital. Confession is an assured and amazing channel of God's grace and healing. It is for anyone who has ever sinned or been sinned against, for everyone burdened by guilt, fear, anxiety or suffering from any kind of addiction ... and so much more! It is safe, totally confidential and it works! One may dread coming to confession, but one leaves grace and peace-filled. Let the priest know if this is the first time you are making your confession and they will guide you through it.

Prayer Ministry

Just as Jesus compelled his first disciples, so he compels us to "heal the sick, raise the dead, cleanse lepers, drive out demons" [Mt 10.8], and He calls us to pray for one another in His name. What's more, Jesus empowers us with the Holy Spirit so that through the miracle of prayer and healing, God is glorified! Prayer Ministry takes place at prescribed times during and after services and at healing services as well as spontaneously. Generally, there may be a prayer ministry team of 2 or 3 prayer ministers. Other times, there may be just one minister. As you receive prayer ministry, it may be that you will hear the pray-er speaking in a strange language. This is a gift of the Holy Spirit to empower the pray-er, when they simply don't have the words themselves. It may be that a person comes for prayer ministry with a specific request for healing or setting free, for a particular gift of the Holy Spirit or for direction or purpose. A person may choose not to say what the reason is and simply trusts that God will minister accordingly. Some people choose to receive prayer ministry on behalf of someone else. Whatever the reason or purpose, the certainty we have is that God is ministering into the situation!

Manifestations of the Holy Spirit

When we are prayed for, God's Spirit is poured on to us and into us so that God ministers from within. As a result, we may find ourselves responding in unexpected ways! There may be tears or laughter, shivering or trembling, some people may shout or call out as they are released from whatever may be binding them up. It is not unusual for a person to feel a tremendous sense of peace and 'letting go' so that they fall down. This is called 'resting in the Spirit' and the pray-ers will catch the person to ensure they come to no harm. If you find yourself falling, then simply go with it and allow God to minister to you in this very special way. God knows your needs better than you or any prayer minister! Rest in his love and ministering until you are ready to get up. Remember, too, that all prayer ministers will honour confidentiality.

Anglo-Catholic Spirituality

Many churches and spiritual traditions form the one Church of God. Together, we form members of the Body of Christ, with our Lord at its head, and together we proclaim that there is one Church, one faith and one Baptism.

There is tremendous strength and richness in the diversity of Christian worship. Essentially, it means that everyone, whatever age, gender, ethnicity, personality profile, intellect, ability, emotional state and stage of faith should be able to find a place where their spiritual needs are met and their faith is nurtured.

As members of the Church of England (Anglicans), this is especially so. One the greatest strengths of Anglicanism is the range of traditions on offer and that wherever you are in the country, you can go to an Anglican church and experience common worship in a tradition that you find yourself 'at home'. What is sometimes hard to believe, is that God makes himself at home within all the traditions!

Anglo-Catholicism:

This is the Catholic expression of Anglicanism. The first thing to notice about Anglo-Catholicism is its rootedness in the Holy Trinity. Anglo-Catholics believe God has revealed himself in Scripture, in the life, history and experience of the church (Tradition) and in the world as Father, Son and Holy Spirit. Anglo-Catholics worship the Father, through the Son and in the power of the Spirit. Although we speak of God as Father, Son and Holy Spirit, Anglo-Catholics recognise there is no inequality in the relationship of the Godhead. God has revealed himself to us in Christ our Lord, and so Anglo-Catholics worship the Son, in the power of the Spirit and to the glory of God the Father – just like the first disciples after the Ascension!



Foundational Mysteries:

If God who is Father, Son and Holy Spirit is the heart of Anglo-Catholicism, then Words like Creation, Incarnation, Crucifixion, Resurrection and Pentecost form the framework of the Anglo-Catholic thinking in terms of being, suffering, transformation and hope and how we understand our relationship with God and with one another.

These events are part of the living memory of the church and they are recollected at different times of the calendar and re-lived and celebrated in rich and powerful ways which draw the worshipper into the memory.

The Material God!

Creation reminds us that God is an imaginative, playful, maker and re-maker – nothing too big or too small; nothing too complex or too simple and God delights in what he has made! The Incarnation is when God in Jesus somehow is conceived in the womb of Mary, and becomes enfleshed. God the Creator and God the Incarnate remind us that matter matters! Anglo-Catholics recognise that God will use the tangible and visible (as well as the intangible and invisible) to draw us deeper into a relationship of friendship, trust and hope in God. To this end, Anglo-Catholics will use matter as gifts from God and to the glory of God.

Worshipping God with all our being

When Jesus sums up the Law, he tells us to “love the Lord your God with all your heart, with all your mind and with all your strength’. In response to this, Anglo-Catholics endeavour to worship God with mind, body and soul. Therefore you will find a lot of movement, posture and visual in our worship.

The Sign of the Cross

Anglo-Catholics will make a physical gesture of signing themselves with the Cross. This is a visible sign that they own the faith of Jesus Christ, Crucified, Risen and Ascended. It is a visual placing of the Cross at the heart of who they are and visual symbol of taking up one’s own cross in response to our Lord’s command. Anglo-Catholics will sign themselves at key times in worship as an affirmation of what is being said and in recognition of the vitality of the Cross in all that Jesus has achieved for us.

When and Where?

1. At the start of a service +In the name of the F,S & HS ...
2. At the absolution
3. At the blessing

Genuflection

This is when we bend on one knee to Jesus who we believe is present in the consecrated bread of Holy Communion.

During Holy Communion, any consecrated bread that is not consumed is kept in a tabernacle on or near the altar. The tabernacle may be a locked and ornate safe or a simple veil. A lighted candle by the tabernacle indicates that it contains the Holy Presence. When the candle is lit, we humbly acknowledge Christ’s presence by genuflecting.

It is customary to genuflect when entering or leaving the church.



Bowing

At the name of Jesus: Anglo-Catholics will bow their head at the name of Jesus. This is to acknowledge the Power in the name of Jesus, which is the Name that is above all names.

At the Altar and the Cross: Anglo-Catholics will reverence the Cross and Altar with a major bow from the waist in acknowledgement of their proximity to our Lord and their place in salvation history. At the Cross and at the Altar, our Lord yields himself totally and utterly for the life of the world. Our bowing is recognition of this and a mark of humble thanksgiving and adoration.

The Cross: The Cross has a central place in Anglo-Catholic spirituality and for this reason its place is visual in the service. The Cross is carried by the crucifer and will lead processions, reminding us that Christ is the head of his Church and that we follow Him, taking up our cross.



Candles: Jesus is the Light of the World and the darkness has not and cannot overwhelm it. Candles symbolically represent this. This is especially so of the Paschal (Easter) candle in which is engraved the Alpha and Omega symbols and has 5 grains of incense pierced into it, representing the 5 wounds of Christ. From this candle are all the other candles lit.

Incense

One of the first things you notice as you come into an Anglo-Catholic church is the smell of incense. Of all the senses, the sense of smell is the one most closely connected to the memory. Our faith, too, is strongly connected to memory! Incense endeavours to evoke the memory of God’s presence, of holiness and of worship. The psalmist cries out, ‘Let my prayer rise before you as incense (Ps 141.2). Also associated with incense is the ‘making ready’ for the coming of God and purification. For this reason, the priest will cense the altar, the thurifer (the person who swings the incense) will cense the people and incense will infuse the air like a holy cloud or mysterious veil during the proclamation of the Gospel and the Eucharistic Prayer.



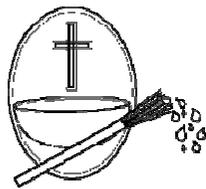
Holy Water

This is water that has been blessed by a priest or bishop for baptism or for the blessing of persons, places or things. At the entrance of the church/place of worship, you will see a stoop (small vessel which contain the holy water). It is customary to dip the finger (s) and make the sign of the Cross as a reminder of baptism and recognition of one’s continual need of purification and protection.

Holy water may be sprinkled in places for the purpose of exorcism and blessing. It is becoming more common for people to request the blessing and sprinkling of a new home.

Anointing with Oil

On Maundy Thursday, the bishops of the Dioceses bless 3-types of oils: (1) the oil of catechumen (Baptism); (2) oil of chrism (Confirmation); and (3) oil for the sick. During prayer ministry and the Laying on of Hands for healing, deliverance, commissioning and/or anointing with the Holy Spirit, it may be that the priest will use any or all of these oils. Oil may be marked on the forehead and palms in the sign of the cross and as a seal of God’s love and promise. God will work in and through the oil to ensure the working out of his purpose for us.



Exposition and Benediction

This is when our Lord, ever present in the consecrated Bread is placed in a Monstrance upon the Altar. Here, we simply worship Jesus and bask in his presence. For some of us, this will mean entering into His gaze or losing ourselves in His presence. Others will