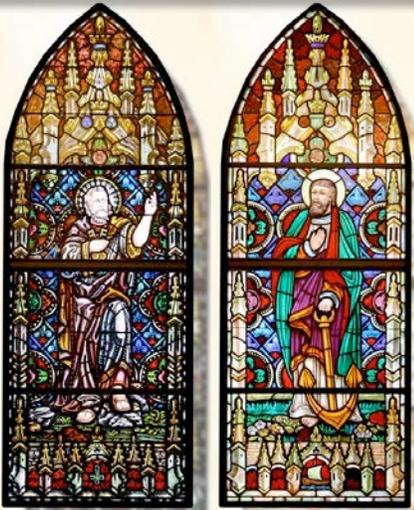


Member of the Anglican Province of America



Information for Visitors
and Newcomers.

Our worship services are open
to all visitors.

All baptized Christians are
eligible to receive
communion.

Saint George

Anglican Cathedral

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Ocala, Florida 34471
Ph. 352-624-0112

<http://www.Stgeorgeocala.com>

Guided 1928 Anglican Prayer Book

A Catholic Parish in the English Tradition
OUR GUIDED SERVICE STARTS ON PAGE 9

**To learn more -- Come and worship with us! We here at St. George Anglican church
will be glad to welcome you and answer your questions.**

SAINT GEORGE ANGLICAN CATHEDRAL

Information for Newcomers and Order of Holy Communion

Welcome to visitors to Saint George Anglican Cathedral:

Our worship services are open to all visitors.

Many Christians from other churches would find much that is familiar in our worship service (though some would find elements of it strange).

Our Anglican faith is founded in the Scriptures and the Gospels, the traditions of the Apostolic Church, the historic episcopate, and the early Church Fathers. We understand the Old and New Testaments as 'containing all things necessary for salvation' and as being the rule and ultimate standard of faith. We understand the Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

At St. George we believe in accepting worship as the Church has handed it down to us; utilizing the traditional forms and rituals which have served the Church for centuries, without making changes to accommodate modern tastes and secular trends.

The foundation of our worship is the Mass, it is also known as Holy Communion, the Eucharist, or The Lord's Supper. It was instituted by Jesus himself, and has been the principal expression of Christian worship since the Apostles first met after Jesus' Ascension. In the Mass, we gather to hear readings from the Scriptures, offer our prayers to God, and receive His grace in the Body and Blood of our Lord Jesus Christ.

A distinctive feature of our worship service, which sets it apart from Protestant traditions, is the use of a set order of worship, the Book of Common Prayer. The Book of Common Prayer (BCP) is the foundational prayer book of Anglicanism. At Saint George, we use the 1928 edition.

Anglican service departs from the norms of a Protestant service in the formality of the liturgy. Especially, the use of vestments will seem unusual to some Protestants. The presence of wine in the Eucharist and the frequent celebration of the Eucharist would be of notice.

Sit, stand, kneel, stand, sit, kneel, there is a fair amount of movement during our worship service. Why these pew aerobics? One general rule of thumb is that we stand to praise God, sit for listening to instruction, and kneel humbly to pray.

Like the Orthodox and Roman Catholic churches (but unlike most Protestant churches), the Anglican Communion maintains the threefold ministry of deacons, priests, and bishops. At Saint George a Bishop, who is supported by two priests and several deacons, leads us.

Please note that all baptized Christians are eligible to receive communion at St. George.

What to expect when visiting St. George's Cathedral:

Unlike some Protestant churches, infant baptism is the norm in Anglican churches although adults can be baptized as well. Anglicans only baptize once. Protestants baptized as Christians outside of the Anglican Church can be confirmed within the Anglican Church, but need not (nor would be) baptized again.

An Anglican service will have readings from the Bible that are pre-set, standardized and unified throughout the Anglican Communion with readings following a common lectionary that insures the entire Bible is read out loud in the church over a three year cycle: this is a practice not all Protestants follow. The Bible readings include the Apocrypha.

The sermon or homily may appear very short to the ears of some Protestants: an Anglican sermon is typically about ten to twenty minutes in length.

Set prayers are read in Anglican churches, which to some Protestants used to extemporaneous prayer may seem formal. During intercessory prayer - which may be unusual for some Protestants - there are prayers for the dead.

The observing feasts, fasts, and the lives of the saints will surprise some Protestants. The presence of figurative stained glass or painting or illustration including plaques and memorials on the walls of an Anglican church may surprise some Protestants.

The hierarchical threefold order of ordained ministers (deacons, priests, and bishops) which Anglicans view as connecting their Church to the early apostolic Church via an unbroken apostolic succession is unusual for Protestants.

As is the system of Anglican Church administration where the diocese is the primary unit of governance and not the individual parish or denomination as a whole, while most Protestant forms of church governance and administration is congregational.

Roman Catholic and Orthodox Visitors:

A visitor from a Roman Catholic background viewing our service would notice some minor anomalies. Most notable would be the location of the altar; it's against the back wall. The priest worships with his back to the congregation. They would also notice the presence of an altar rail. The other major difference is that we allow married clergy: all clergy including bishops can marry and celibacy is not a requirement for Holy Orders. Other than that, the service would not appear too strange to the Roman Catholic visitor. Parishioners kneel, sit and stand much like they do in a Roman Catholic mass and they genuflect. We also cross ourselves in the same way as Roman Catholics.

Unlike the Roman Catholic mass where the priest may say the mass alone without the presence of anyone else (a quorum of one), an Anglican priest requires the presence of at least one other (a quorum of two). The sacraments of bread and wine may be reserved and a presence candle will remain lit in Anglican churches.

Unlike the Roman Catholic Church, both bread and wine are always offered during communion in Anglican Eucharist services. As we mentioned at the first of this welcome, the Eucharist is inclusive (open) to all baptized Christians, which is a practice that may surprise a Roman Catholic or Orthodox visitor.

We also believe in the Real Presence of Christ in the Eucharist.

Catholic and Orthodox visitors will notice our adherence to sacramental theology. This Catholic heritage is perhaps most strongly asserted in the importance Anglicanism places on the sacraments as a means of grace, sanctification, and salvation as expressed in the church's liturgy.

We offer the seven sacraments which are:

Holy Baptism by means of water and in the Name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19) conveys new birth (John 3:5; Romans 6:4) and forgiveness of sins (Acts 2:38; I Peter 3:21). If you were baptized in another denomination, protestant or catholic, we recognize it as legitimate and acceptable. Being a baptized Christian is our only requirement for communion.

Holy Communion - Our Lord at the Last Supper instituted Holy Communion, also called the Lord's Supper, the Holy Eucharist, the Divine Liturgy and the Mass, when He said, "Do this in remembrance of me" (I Corinthians 11:24, Matthew 26:20-28; Mark 14:17-25; Luke 22:14-20). By this Sacrament He feeds His people with His Body and Blood (John 6:41-59)

Confirmation conveys the strengthening gifts of the Holy Spirit (Acts 8:14-17; 19:1-7; Ephesians 1:13) for life as a mature Christian.

Penance conveys the forgiveness of sins (John 20:23; James 5:16) and the assurance of that forgiveness.

Holy Unction is the anointing with oil for healing (James 5:14; Mark 6:13) of body, mind, and soul.

Holy Matrimony is the union of one man and one woman for life before God. The relationship, St. Paul tells us (Ephesians 5:31-32), is like that between Christ and His Church.

Holy Orders denote the Apostolic Ministry of bishops, priest and deacons, instituted by Christ, and male in character (John 20:19-23; Matthew 16:18; Acts 6:1-6). Our Lord commissioned the Apostles and their successors, the bishops, to proclaim His work and salvation which He accomplished on Calvary. When Anglicans speak of Apostolic Succession, we mean an unbroken line of consecrations and commissions from our Lord to the present bishops, continuing the same teachings and ministry established by Jesus Christ Himself.

The purpose and history of the Mass:

For almost 2000 years, Christians have come together Sunday after Sunday and often during the week. They offer themselves to God and to receive Him into their lives in a very special way. This special way, for Anglicans at least, is the Mass.

One of the best explanations of the Mass is summed up below.

The Mass is a memorial instituted by Jesus Christ. He instituted the precise what in which His death was to be recalled. He came to die, this death was the chief thing He wished us to remember. He did not say that men should write a history of it, or even that they should be kind to the poor in memory of Him. He gave his followers the exact manner in which He wished this sacrifice to be commemorated. The memorial He gave us is called the Mass.

It was instituted the night before He died at what has since then been called the Last Supper. Taking bread into His hands He said: **“This is my body, which is to be given for you,”** that is the next day on the cross. Then over the chalice of wine, He said: **“This is my blood, of the new testament, which is to be shed for many to the remission of sins.”**

He was a priest offering Himself as a victim so that men might never forget that “greater love than this no man hath than that he lay down his life for his friends.” And after prefiguring and foreshadowing the way in which He would die the next day for the redemption of the world, He gave the Divine command to His Apostles and to His Church: **“Do this for a commemoration of Me.”** In that Last Supper He looked forward to the cross; in the Mass we look back to it.

The Mass is the projection in time of the eternal values of Calvary. The sacrifice of the Cross, therefore, is not something that happened more than 1900 years ago, it is something that is still happening. It is not an heirloom or an antique which endures into the present; it is a drama as actual now as then, and so it will remain as long as time and eternity endure.

Anglicans use gestures that might appear strange:

Bowing

We often bow or kneel during prayer. At times, they bow as they pass the altar or pray before a painting or statue. We DO NOT worship the altar, painting, or statue. Rather, we display respect for what the altar represents, or the person the image represents.

Genuflection

The definition of genuflection is literally, 'to bend the knee. Genuflection is an act of reverence, a sort of minor prostration in which the person touches the floor with the right knee while bending the left knee. In addition, we make the sign of the cross.

Sign of the cross (Three Types)

All three signs of the cross represent the same thing, the Cross that Jesus died upon.

- The first sign of the cross is that which most people are familiar with, the gesture of crossing by touching the forehead (and saying "in the name of the Father,") then touching the chest (and saying "in the name of the Son,") then touching both shoulders starting with the left, then the right (and saying "in the name of the Holy Spirit"). This gesture is seen many times during Mass and in private prayer.
- The second sign of the cross is that which the priest uses to bless the congregation. This gesture is also large, and is inscribed in the air in the direction of the congregation. The priest makes this gesture several times during Mass and during other rituals of the church.
- Finally, there is the small sign of the cross, which the priest or deacon will inscribe on the book of the Gospel using his thumb before it is opened and read, after which he repeats the gesture on his forehead, lips, and breast. The congregation also makes this triple gesture immediately before the reading of the Gospel.

Kneeling during prayer

Anglicans kneel during certain prayers. We read in the Bible that Jesus did kneel when He prayed. Jesus was accompanied by His disciples as they prayed on the Mount of Olives. There were also times He prayed in a standing position as the disciples asked Him to teach them how to pray. Jesus instructed them in what we call the Lord's Prayer (Matthew 6:9-13). "There he told them, **"Pray that you will not be overcome by temptation."** He walked away, about a stone's throw, and knelt down and prayed" (Luke 22:40-41). **"Come, let us worship and bow down. Let us kneel before the LORD our maker"** (Psalm 95:6). While prayer can be done in just

about any position, most Catholic religions feel that kneeling (if we are physically able) is part of our heritage and has been done since Old Testament days.

Using Holy Water

Anglicans bless themselves with holy water while entering and leaving a church. Not only does this gesture contain the symbolism of signing themselves with the cross, it also is an act of symbolic purification. This practice was known to be in common use during the second century and may go back to the Jewish rite of purifying oneself before entering the Temple.

Holy water is blessed water, containing a measure of salt. The salt itself has a symbolic meaning: water purifies and salt preserves from decay. The church combines them, to preserve the faithful from relapsing into sin after having their sins washed away. We also use holy water for things such as baptism, blessing the congregation, and to anoint.

Why do we wear all those funny clothes?

We refer to them as Vestments. Our priests wear the vestments because of tradition and out of respect for being in the presence of God. Vestments have been a tradition in the Christian Church practically from the beginning. They were greatly influenced by the vestments of the Jewish religion, but did not originate the priestly dress of the Old Testament. They actually developed from the secular dress of the Graeco-Roman world. Vestments or liturgical garments were ordinary clothes that were especially reserved for the services of the Church in keeping with the dignity of the mysteries of religion. This practice of having special garments reserved for services evolved into more elaborate dress after Christianity became the official religion of the Roman Empire. Starting in the 4th century and has been evolving ever since, but its roots go back to the early Christian Church and to Jewish Priestly traditions.

Here is what you will see the people at the altar wearing:

Starting at the head, you will notice that our priests wear the zucchetto (Italian for Small Pumpkin or Gourd), a skullcap which is *exactly* the same as the Jewish yarmulke. Bishops wear purple zucchettoes and priests wear black.



Here are the two basic garments worn at the altar, the Alb and Cincture (rope around the waist), with a stole. The word *alb* is short for *tunica alba*, which means “white tunic,” and that is exactly what it is. Men and women of the first century wore tunics as part of their everyday clothing. Obviously, white tunics are hard to keep clean, so they weren’t practical as street clothes. However, they were used in the church. You can think of the stole as the first-century equivalent of a modern necktie. In modern ecumenical practice, the stole marks the wearer as ordained clergy.

The chasuble (on right) is generally only worn in services in which there is Communion. The chasuble is a circular garment with a hole in the center for the head. If you stretch your arms straight out when you are wearing a chasuble, the chasuble is in the shape of a folded-over semicircle, or an upside-down taco shell, if you will. The chasuble goes over the stole. Chasubles are usually very beautiful and expensive.



Walk through a worship service

As you follow along with our service on the following pages, you will find a description of our worship service. The service itself is on the left, with comments about the service on the right.

This service is known as communion, for in it we commune with God and also with each other as the Body of Christ. It is also known as Eucharist, which is the Greek word meaning "Thanksgiving." In the Eucharist, we give thanks for what God has done for us in Jesus Christ.

The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus life, death and resurrection and await his coming again.

The service is like a Two Act drama that we all enter. **The first act of the drama is "The Liturgy of the Word."** This first half of the service is based on Jewish worship, which preceded Christianity. God's mighty acts in history are recalled through scripture and applied to our lives in the sermon. **The second act of the drama will be "The Liturgy of the Table," Holy Communion.**

The liturgy is not something that the clergy do and the congregation watches. This can be seen in the word "Liturgy" itself. Liturgy is a Greek word that comes from the root words for "people" and "work," so the Liturgy is "the work of the people." The liturgy is something that we all do together.

Before we begin telling you about our service, we would like to explain that at St. George, we have two basic types of services. The main difference is one has music the other is spoken. Other than that, they are the same service following this same missal. We will try to point out the differences as you read through the following service.

At present our spoken service is offered on Saturday evenings at 5:00pm and at the 8:00am service. At the 10:30am service on Sunday mornings, we add music provided by a choir and organ, and the congregation sings hymns out of the hyminal. Look to the board next to the organist to identify the hymn numbers.

The service begins with the procession and the opening acclamation.

Please note that all baptized Christians may come forward to receive bread and wine in our communion service. You do not have to be an Anglican to take part fully.

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THE SERVICE

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STAND

The processional is the entrance where the priest, the members of the choir and lay reader walk to the altar, usually preceded by an altar boy carrying the cross. We bow as the cross passes out of respect.

The PROCESSIONAL:

When the priest reaches the altar, he will turn and greet the congregation by saying “The Lord be with you.” The congregation returns the greeting with “And with thy spirit”. This antiphonal greeting and response comes from among the earliest known Christian practices, and occurs seven times during the service.

Priest - The Lord be with you.

Congregation - And with thy spirit

Priest - Let us pray.

KNEEL

A collect is a particular form of prayer, which is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day. The *Collect for the Day*, which comes next, sums up, or “collects” our intention for the service.

The COLLECT for PURITY:

Priest -

ALMIGHTY GOD, unto Whom all hearts are open all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

The Introit (Latin: *introitus*, "entrance") is part of the opening of the celebration. Specifically, it refers to the antiphon (a short text that is spoken or sung at the beginning of the celebration). It is part of the Proper of the Mass; that is, the part that changes over the liturgical year.

The INTROIT:

Priest - Glory be to the Father and to the Son and to the Holy Ghost.

Congregation - As it was in the beginning is now and ever shall be, world without end Amen.

NOTE: On the FIRST SUNDAY of each month, we read The DECALOGTITE (the 10 Commandments), All other Sundays we say the “Summary of the Law.”

<p>The SUMMARY of the LAW:</p> <p>Priest - Hear what our Lord Jesus Christ saith:</p> <p>“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.”</p>	<p>The DECALOGTITE (1st Sunday of each Month):</p> <p>Response after each commandment is: “Lord, have mercy upon us, and incline our hearts to keep this law.”</p> <p>Priest - GOD spake these words, and said:</p> <p>I am the LORD thy God; Thou shalt have none other gods but me.</p> <p>Response (see above) Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them:</p> <p>Response Thou shalt not take the Name of the Lord thy God in vain;</p> <p>Response Remember that thou keep holy the Sabbath-day.</p> <p>Response Honour thy father and thy mother;</p> <p>Response Thou shalt do no murder.</p> <p>Response Thou shalt not commit adultery.</p> <p>Response Thou shalt not steal.</p> <p>Response Thou shalt not bear false witness against thy neighbor.</p> <p>Response Thou shalt not covet</p> <p>Congregation - Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.</p>
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The Kyrie prayer, offered during the Mass, led by the priest or celebrant, and repeated by the congregation. The Kyrie is only sung at the 10:30am service.
Kyrie eleison; Christe eleison; Kyrie eleison.

"Lord have mercy; Christ have mercy; Lord have mercy."

Traditionally, each line was sung three times. The three lines being sung three times is an allusion to the trinity, as are other parts of our service that are repeated three times.

NOTE: on the 1st Sunday of the month, we omit saying the Kyrie.

KYRIE ELEISON: (Hymnal 710)

Lord, have mercy upon us. (3 Times)

Christ, have mercy upon us. 3 Times)

Lord, have mercy upon its. (3 Times)

Priest - The Lord be with you.

Congregation - And with thy spirit

Priest - Let us pray.

COLLECT of the DAY: (The Collect is published in the Church Bulletin Insert)

SIT

The Lessons:

The people sit. One or two Lessons, as appointed, are read, the Reader first saying, a Reading (Lesson) from _____

The readings are included in the bulletin if you would like to read along.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament. Our pattern is to read a portion of the Old Testament, and then a reading from a New Testament.

OLD TESTAMENT:

At the end of the reading the lay reader will say, "here endeth the Lesson." The congregation will respond "Thanks be to God."

Congregation – Thanks be to God.

The *Epistle*, usually a part of a letter from one of the Apostles in the New Testament, is read. We sit during the Epistle because we are being taught. It is read from the lectern on the “Epistle side” (the right-hand or South side) of the altar, by a Lay reader.

EPISTLE:

At the end of the reading the lay reader will say, “here endeth the Epistle.” The congregation will respond “Thanks be to God.”

Congregation – Thanks be to God.

You will notice that the priest will move the Bible on the altar from the side where the Epistle was read, to the other side of the altar, which is referred to as the Gospel side. They do this in preparation for reading from the Gospel. The *Gradual*, a hymn or other appropriate excerpt from Scripture, is sung at the 10:30 service between the Epistle and the Gospel while the Service Book or Missal is being moved. The words usually are designed to prepare us for the Gospel. We stand when we sing because we are praising God.

The priest will usually come down into the congregation to read the Gospel, or he may read from the altar. We stand for the Gospel reading to show the particular importance we place on Jesus’ words and actions.

STAND

GOSPEL:

The priest will start by saying “the Lord be with you.”

Congregation – (all) Glory be to thee O Lord.

The priest will then read the Gospel.

At the end of the reading, the congregation and the priest will say.

Congregation and priest – (all) Praise be to thee O Christ.

REMAIN STANDING

The priest will return to the altar and we corporately say the Nicene Creed.

Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited the Nicene Creed at the Eucharist. The word creed comes from the Latin “credo” for “I believe.” If you study the words carefully you will find that it sums up what Anglicans believe. As we are part of the Catholic

community in the Universal sense of the word “Catholic”, this is the same creed used in the Roman and Orthodox churches.

The NICENE CREED:

I believe in one God, the father almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the Only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, (we kneel or bow while this part is said, the priest will kneel at the altar) AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN: And Was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father, And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

SIT

Announcements – the priest will talk to the congregation about upcoming events and programs for the parish, he will also invite guests and visitors to sign the guestbook in the entry way of the church before they leave and to join us in the Parish Hall for coffee and snacks.

Sermon Hymn (at the 10:30 mass only)

SIT

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it. Preaching was rare during the middle ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every Eucharist service.

Sermon

Following the sermon, the celebrant returns to the sanctuary and begins the *Ministry of the Sacrament*.

OFFERTORY (collection of offerings)

Our offering is the first of four actions in the Eucharist. The Offertory has also a special sense in the services of both the English and Roman churches. It forms in both that part of the Communion service appointed to be spoken or sung, during the collection of alms, before the elements are consecrated. The ushers will pass a basket for offerings from the congregation. **You may friends and family members who need prayers to our prayer list by filling out a prayer card, which is located at your pew. Place the prayer card in the collection plate.**

STAND - when the ushers bring the offering to the altar to be blessed.

Presentation: (Hymns 139 & 141, Verse-4)

The priest will place sufficient wafers on the paten, and pour enough wine into the chalice and adding to the wine a small amount of water blessed for the purpose (in remembrance of the water and blood that flowed from our Lord's side at the Crucifixion), he covers the paten and bread with the *corporal*, a square of fine linen placed at the center of the altar, and the chalice with the *pall*, a small square of fine linen which has been stiffened with a square of glass or plastic. Next, he does a ceremonial washing of his hands.

KNEEL

The PRAYERS OF THE PEOPLE

During the Prayers of the People the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church. The priest will read the names of people who are on the prayer list. The priest will also ask for prayers for those serving us in the military.

The PRAYER FOR THE CHURCH:

Priest - Let us pray for the whole state of Christ's Church:

ALMIGHTY and EVERLIVING GOD, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men;

— We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity and concord:

And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in Trouble, Sorrow, Need, Sickness, or any other Adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

KNEEL

The priest is inviting all baptized Christians (any denomination) to join us at the alter rail in Holy Communion.

The INVITATION:

YE WHO DO TRULY AND EARNESTLY REPENT YOU of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways;
Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Confession is beginning a renewed relationship with God. The prayer for confession of sin is important because God has called us to come to Him, seeking His forgiveness. Sin separates us from God; He is perfect and cannot tolerate the presence of sin. You might ask, "But what is sin and why should I confess it? What happens if I don't?" Sin is unbelief, being out of God's will, or committing offenses. A few of these include: -- Arrogance (pride, haughtiness, controlling) -- Hatred (racism, jealousy, evil acts) -- Idolatry (Anything that is more important than God to you) -- Adultery/lust (pornography is included). God affords us every opportunity to confess our sins, to be instantly forgiven, and to reap eternal rewards. "But if we confess our sins to him [God], he is faithful and just to forgive us and to cleanse us from every wrong" (1 John 1:9).

The CONFESSION:

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life; To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The priest in giving absolution assures us that God forgives all who make a sincere confession of sin. This is tied to the Sacrament of Penance, which presupposes on the part of the penitent, contrition, confession, and promise not to sin again. The priest is granted power to absolve sins committed after baptism when Jesus, after being raised from the dead, breathed upon His disciples saying, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

The ABSOLUTION:

ALMIGHTY GOD, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Our use of the "comfortable words" in the service of Holy Communion in the Book of Common Prayer ties our regular Sunday worship right back to the origins of Anglican liturgy. The use of the "comfortable words" after the general confession and the priestly absolution is intended to confirm the certainty of the pardon obtained through the mediation of Christ Himself. This assurance (using these Scriptural texts) goes to the very first attempts to produce an English language version of our common worship in 1548; and these same words have continued to be used and proclaimed during our worship. Note: *the original meaning of comfortable was not easy living, but strengthening.*

The COMFORTABLE WORDS:

HEAR what comfortable Words our Saviour Christ saith unto all who truly turn to him:

"Come unto me, all ye that travail and are heavy laden, and I will refresh you."
Saint Matthew xi .28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Saint John 11.16.

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

I Timothy i. 15.

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our sins.

I Saint John ii. 1,2

Sursum Corda is a Latin term meaning “**lift up your hearts.**” The *Sursum Corda*, is an antiphon, where we acknowledge our need to devote our lives to following God’s will. With this, the actual consecration of the elements begins.

The SURSUM CORDA:

Priest - The Lord be with you.

Congregation - And with thy spirit.

Priest - Lift up your hearts.

Congregation - We lift them up unto the Lord

Priest - Let us give thanks unto our Lord God.

Congregation - It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Sanctus is the Latin word for *holy* or saint, and is the name of an important hymn in the Anglican liturgy. The Sanctus is sung (or said) as the last portion of the Preface of the Eucharistic Prayer, the prayer of consecration of the bread and wine.

The **Benedictus** (from the Latin for "blessed") is also usually sung. Its text is taken from Matthew 21.9 -- *Benedictus qui venit in nomine Domini.* "Blessed is he who comes in the name of the Lord." *Hosanna in excelsis.* "Hosanna in the highest".

The SANCTUS & BENEDICTUS:

THEREFORE WITH ANGELS AND ARCHANGELS, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy Glory: Glory be to thee, O Lord Most High. Amen

Blessed is He that cometh in the name of the Lord

Congregation - HOSANNA in the highest.

KNEEL

Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. So this first of our four actions is for the priest to take the bread and wine. When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

The PRAYER of CONSECRATION:

ALL GLORY BE TO THEE,

Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

For in the night in which he was betrayed, (*here is where the priest takes the Bread into his hands*) he took bread; and when he had given thanks, (*the priest then breaks the Bread*) he brake it, and gave it to his disciples, saying,

“Take, eat, (*and here the priest lays his hands on all the Bread*) this is my body, which is given, for you. Do this in remembrance of me.”

Likewise, after supper, (*here the priest takes the chalice into his hands*) he took the cup; and when he had given thanks, He gave it to them, saying,

“Drink ye all of this; for (*here is where the priest lays his hands on any vessel that contains wine that is to be consecrated*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.”

Oblation - an offering [Latin *oblatio*, for to offer], a term, particularly in ecclesiastical usage, for a solemn offering or presentation to God. It is thus applied to certain parts of the Eucharistic service. There are two oblations, the lesser oblation, generally known as the offertory, in which the bread and wine yet unconsecrated are presented, and the greater oblation, the oblation proper, forming the latter part of the prayer of consecration, when the Body and Blood are ceremonially presented.

The OBLATION:

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy Holy Gifts, which we now offer unto thee, the memorial thy Son bath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The **Invocation** is a supplication (also known as petitioning). This is the most common form of prayer, wherein a person asks God to provide something, either for the person who is praying or for someone else on whose behalf a prayer of supplication is being made.

The INVOCATION:

AND WE MOST HUMBLY BESEECH THEE,
O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy SON Jesus Christ, be

filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

Remember, Lord, also the souls of thy servants and handmaidens, which are gone before us with the mark of faith, and rest in the sleep of peace. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

The LORD'S PRAYER:

LET US PRAY.

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

Congregation – “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, and the power, and the glory, for ever and ever. Amen.”

At this point in the early centuries of the Christian Church, unbelievers or those not yet baptized could not stay for the rest of the service. Visitors would be asked to leave, as only the baptized persons could see and take the Eucharist. **The Peace was a greeting between believers.**

The PEACE

Priest - The Peace of The Lord be always with you.

Congregation - And with thy spirit.

Agnus Dei is a Latin term meaning “Lamb of God,” and was originally used to refer to Jesus Christ in his role of the perfect sacrificial offering that atones for the sins of humanity; harkening back to ancient Jewish Temple sacrifices.

AGNUS DEI:

Priest - O Lamb of God that takest away the sins of the world.

Congregation - Have mercy upon us.

Priest - O Lamb of God that takest away the sins of the world.

Congregation - Have mercy upon us.

Priest - O Lamb of God that taken away the sins of the world.

Congregation - Grant us thy peace.

This real presence of Christ in communion is not the result of a magical incantation on the part of the priest. No set of words makes the Eucharist happen. It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus’ last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God’s action through the priest that makes the Eucharist. We don’t just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink. The elements of communion become the outward signs of inward grace. That grace, or gift from God is Jesus’ real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity.

The PRAYER of HUMBLE ACCESS:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.

We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

After receiving the Eucharist himself, the priest displays the Elements, saying, “Behold the Lamb of God; Behold Him that taketh away the sins of the world.” We pray the *Centurion’s Prayer*, “Lord, I am not worthy...etc...”

Priest - Behold the Lamb of God that takest away the sins of the world.

Congregation - Lord, I am not worthy that thou shouldst come under my roof. But speak the Word only and my soul shall be healed.

At the altar rail, the priest will dip the bread in the wine and placing it on your tongue. Dipping the bread in the wine and consuming them together is called intinction.

Anyone who has not been baptized, or who does not wish to receive communion, may either wait in your seat, or come forward for a blessing. If you DO wish to come forward for a blessing, please cross your arms over your chest in an "X" to signify your intention and you will be given a blessing by the priest.

Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

COMMUNION OF THE PEOPLE

Priest - The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto ever- lasting life. TAKE and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The PRAYER of THANKSGIVING:

Priest - The Lord be with you.

Congregation - And with thy spirit.

Priest - Having now received the Body and the Blood of our Lord and Savior Jesus Christ, Let us give thanks,

Let Us Pray.

ALMIGHTY and ever living God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious, death and passion. And we humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honour and glory, world without end Amen.

(The Gloria Is Omitted during Advent, Lent and other Special. Services)

Stand:

"Gloria in Excelsis Deo" (Latin for "Glory to God in the highest") is the title and beginning of the *Great Doxology* used in the Mass. The "Gloria" hymn begins with the words that the angels sang when the birth of Christ was announced to shepherds in Luke 2:14. Other verses were added very early, forming a doxology.

The GLORIA in EXCELSIS: (Hymnal 739)

GLORY be to God on high, and on earth peace, good will towards men.
We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world, receive our prayer.
Thou that sittest at the right hand of God the Father, have mercy upon us.
For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Priest - The Lord be with you;

Congregation - And with thy spirit.

Priest - Let us bless the Lord.

Congregation - Thanks be to God.

Priest - Let us pray.

The BLESSING:

THE PEACE OF GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Everyone stands for Processional
Please note that we bow when the cross passes to show respect (we are not bowing to the Priest or Bishop).

The Recessional

As the celebration ends, we are charged to "Go in Peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

PLEASE NOTE: Once the procession reaches the back of the church, the priest will bless the congregation and the acolyte will extinguish the candles on the altar.

This is a quiet time to kneel or sit and meditate or pray.

Please do not leave until the candles on the altar are extinguished.

Make yourself known to the priest as you leave the service and ask for more material on the church, a schedule of services or request a visit from one of our church members or the priest to learn more about us.

It is always a pleasure to have visitors join us for our service and we hope you will return soon and often.

Please sign our guest book in the narthex and join us in the parish hall for coffee and snacks after the service to meet the members of the congregation and enjoy their fellowship.

Please visit our website ... stgeorgeocala.com ...