

All Saints Anglican Church Kwinana
Corner of Chisham Ave and Bickner Way, Parmelia
www.allsaintskwinana.com

All
Saints
Kwinana

November 17th, 2019
23rd Sunday after Pentecost

**Our Mission Statement Is to share the love
of God with and for all people by word
and deed**

THE HISTORY OF OUR PRAYER BOOK

Continued

Reception

The BCP was said to have pleased neither reformers nor their opponents, indeed the Catholic Bishop Gardiner could say of it was that it "was patient of a catholic interpretation". It was clearly unpopular in the parishes of Devon and Cornwall where, along with severe social problems, its introduction was one of the causes of the "commotions", or rebellions in the summer of that year, partly because many Cornish people lacked sufficient English to understand it. It appears that it was far less significant in the other "commotions" in the Home Counties and the "Eastern Rebellion". The banning of processions and the sending out of commissioners to enforce the new requirements was particularly unpopular. Although this is difficult to verify it seems that there was widespread opposition to the introduction of regular congregational Communion, partly because the extra costs of bread and wine that would fall on the parish; but mainly out of an intense resistance to undertaking in regular worship, a religious practice previously associated with marriage or illness.

1552 Prayer Book

The 1549 book was, from the outset, intended only as a temporary expedient, as Bucer was assured having met Cranmer for the first time in April 1549: 'concessions...made both as a respect for antiquity and to the infirmity of the present age' as he wrote. Both Bucer and Peter Martyr wrote detailed proposals for modification; Bucer's Censura ran to 28 chapters which influenced Cranmer significantly though he did

CRAFT W/SHOP..OUR NEXT CRAFT W/SHOP WILL BE ON THURSDAY 28TH NOV @10 AM...ALL WELCOME,PLEASE SEE INFO ON OUR NOTICE BOARD .

Concert/M.Tea....Calista Primary School (Harlow Rd Calista) have invite the church to their end of year concert followed by m/tea ...all are welcome. This event will be on Friday 6th Dec @ 8.45 am,please see info sheet on our notice board

**DIRECT DEBIT FOR OFFERINGS AND DONATIONS DETAILS ARE:
BSB 706 001 ACCOUNT NO: 30 00072**

Offerings Oct	3164.00	Op Shop	1396.40
Other Income	1535.59	Auction	1168.55
TOTAL	\$7264.54		

To place a notice in the *News Sheet* or Website *please email* allsaintskwinana@gmail.com By Friday each week

***HAPPY BIRTHDAY ***

Jean S	20/11
Georgie K	21/11

CHURCH CLEANERS

Next Week:Sue & Richard B /
Carmen & Dee Thankyou
If you could help with the cleaning,
even once a month please see Sue

CONTACTS FOR THE PARISH

Priest's Warden

Richard Baldwin
9439 1926

Church Office:

Email No:

kwinanaparish@gmail.com

People's Warden

Jill Booth
0424 640 015

Edna Lewis

Pastoral Care Co

Pauline Hardidge
0402 382 164
9419 2065

Locum Tenens

Reverend Terry Pickersgill

will be in the Parish from

8:00am - 11:45am Tuesday and Wednesday

8:00am - 3:45 pm Thursdays

Mobile number: 0409 269 312

Email No:

temac@iprimus.com.au



*Do you have anything at home you don't want any more? Bring it in for the White Elephant Store. Anything is welcome, See Joy Boowden
What about bringing in some cakes for the cake stall on the day?
Any one who can cook, bring it in!*

Fete is on the 7th December from 9:30am

Christmas Gifts

The box to place the Christmas gifts in for the children of prisoners is now at the front of the church.

Please remember that all gifts must be new & unwrapped & NO cash is to be placed in them. A gift suggestion list has been placed on the hall noticeboard. Many thanks for being part of this Ministry --- Sue

OP SHOP

OPEN: 09.30am to 1.00pm

Monday to Friday

Except electrical items

ALL DONATIONS WELCOME

This Week 17/11/19

9.00am Family Service

1st Text: *Isaiah 65: 17-25*

Reader: *Richard B*

Psalm: *Song of Isaiah*

2nd Text: *2 Thess 3: 6-13*

Reader: *Tim P*

Gospel: *Luke 21: 5-19*

Intercessor: *Sue B*

P/Assist: *Christy P*

Next Week 24/11/19

9.00am Family Service

1st Text: *Jeremiah 23:1-6*

Reader: *Sue B*

Psalm: *Song of Zechariah*

2nd Text: *Colossians 1: 11-20
6-13*

Reader: *Abraham G*

Gospel: *Luke 23: 33-43*

Intercessor: *Eddy C*

P/Assist: *Tim P*

Wednesday 20/11/19

08:30am

1st Text: *2 Maccabees 7: 1,20=28*

2nd Text: *Luke 19: 11-28*

Jill B

Jean D

not follow them slavishly and the new book was duly produced in 1552, making "fully perfect" what was already implicit. The policy of incremental reform was now unveiled: more Roman Catholic practices were now excised, as doctrines had in 1549 been subtly changed. Thus, in the Eucharist, gone were the words Mass and altar; the 'Lord have mercy' was interleaved into a recitation of the Ten Commandments and the Gloria was removed to the end of the service. The Eucharistic prayer was split in two so that Eucharistic bread and wine were shared immediately after the words of institution (This is my Body..This is my blood...in remembrance of me.); while its final element, the Prayer of Oblation, (with its reference to an offering of a 'Sacrifice of praise and thanksgiving'), was transferred, much changed, to a position after the priest and congregation had received Communion, and was made optional to an alternative prayer of thanksgiving. The Elevation of the Host had been forbidden in 1549; all manual acts were now omitted. The words at the administration of Communion which, in the prayer book of 1549 described the Eucharistic species as 'The body of our Lorde Jesus Christe...', 'The blood of our Lorde Jesus Christe...' were replaced with the words 'Take, eat, in remembrance that Christ died for thee..' etc. The Peace, at which in the early Church the congregation had exchanged a greeting, was removed altogether. Vestments such as the stole, chasuble and cope were no longer to be worn, but only a surplice, removing all elements of sacrificial offering from the Latin Mass; so that it should cease to be seen as a ritual at which the priest, on behalf of the flock gave Christ to God and such as wanted partook of Christ; and might rather be seen as a ritual whereby Christ shared his body and blood, according to a different sacramental theology, with the faithful.

Cranmer recognized that the 1549 rite of Communion was capable of conservative misinterpretation and misuse in that the consecration rite might still be undertaken even when no congregational Communion followed. Consequently, in 1552 he thoroughly integrated Consecration and Communion into a single rite, with congregational preparation preceding the words of institution—such that it would not be possible to mimic the Mass with the priest communicating alone. He **appears** nevertheless, to have been resigned to being unable for the present to establish in parishes the weekly practice of receiving Communion; so he restructured the service so as to allow ante-Communion as a distinct rite of worship—following the Communion rite through the readings and offertory, as far as the intercessory "Prayer for the Church Militant".

To be continued