

All Saints Anglican Church Kwinana  
Corner of Chisham Ave and Bickner Way, Parmelia  
[www.allsaintskwinana.com](http://www.allsaintskwinana.com)

All  
Saints  
Kwinana

*November 24th, 2019*  
*Last 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

.1552 Prayer Book Continued

Cranmer made sure in the Second Prayer Book Rite that no possible ambiguity or association with sacrifice would be made: the Prayer of Consecration ended with the Words of Institution. The rest of the prayer that had followed was completely eliminated. There is an oblation of sorts but it is not the same as in the Roman Rite in which the priest offers the sacrifice of Christ to God (using bread and wine) and by association the congregation during the consecration. The truncated 1549 Rite had referred to making and celebrating the memorial with the holy gifts without an oblation of them to God thus reducing the sacrifice to a memorial, prayers, praises and sentiments. In the 1552 Book the sacrifice of praise and thanksgiving is found in the optional post-communion Prayer of Oblation whereby the communicants ask that 'this our sacrifice of praise and thanksgiving' be accepted followed by the self-oblation of the communicants as holy and living sacrifices. However such an arrangement raises the question what is the connection between the worshippers and the prayer of consecration other than to effect the Presence of Christ so they can make their communion and self-offering possible? Presumably the recipients can do so as a result of having made their communion rather than by offering themselves in union with Christ during the consecration? The intention was to eliminate the faithful as co-offerors with Christ (by attaching them to his

**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
<b>TOTAL</b>	<b>\$7264.54</b>		

To place a notice in the *News Sheet* or Website *please email* [allsaintskwinana@gmail.com](mailto:allsaintskwinana@gmail.com) By Friday each week

**\*HAPPY BIRTHDAY \***

Any Birthdays ??

**CHURCH CLEANERS**

Next Week: vi Family

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](mailto: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](mailto:temac@iprimus.com.au)



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

*Do you have anything at home you don't want any more? Bring it in for the White Elephant Stall. Anything is welcome, See Joy Boowden*

We need cakes, slices etc for our cake stall at the fete.  
All produce, such as cakes and slices , must include the ingredients on the wrapping.

### **Christmas Gifts**

--The last day for placing gifts in the box for children of prisoners is SUN.  
1ST Dec -Thank you generous people.

### **ChurchSafe / Safe Ministry Training**

The next opportunity for those who need to attend is at Murdoch -  
Winthrop Parish Sat 30th Nov 12:30 -5 :30pm You MUST book in for this  
--see board for more details.. (Sue)

### **PCACS Carols on the Green**

Tues 3rd Dec @ 17:00. Community Picnic from 17:00 - 18 :00.. Then  
Carols All welcome a gold coin donation per family please (Sue)

### **This 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*  
Reader: *Abraham G*  
Gospel: *Luke 23: 33-43*  
Intercessor: *Eddy C*  
P/Assist: *Tim P*

### **OP SHOP**

OPEN: 09.30am to 1.00pm  
Monday to Friday

### **ALL DONATIONS WELCOME**

Except electrical items

### **Wednesday 27/11/19**

#### **08:30am**

1st Text: *Daniel 5: 1-6,13-17,25-28*  
2nd Text: *Luke 21: 12-19*

*Ken D*  
*Linda M*

sacrifice he alone had accomplished for them) and reduce them to worthy recipients. In making his changes he overthrew 1400 years of eucharistic liturgical doctrine and practice.

He omitted the Epiclesis.

Diarmaid MacCulloch suggests that Cranmer's own Eucharistic theology in these years approximated most closely to that of Heinrich Bullinger; but that he intended the Prayer Book to be acceptable to the widest range of Reformed Eucharistic belief, including the high sacramental theology of Bucer and John Calvin. Indeed, he seems to have aligned his views with the latter by 1546. At the same time, however, Cranmer intended that constituent parts of the rites gathered into the Prayer Book should still, so far as possible, be recognizably derived from traditional forms and elements.

In the baptism service, the signing with the cross was moved until after the baptism and the exorcism, the anointing, the putting-on of the chrysom robe and the triple immersion were omitted. Most drastic of all was the removal of the Burial service from church: it was to take place at the graveside. In 1549, there had been provision for a Requiem (not so called) and prayers of commendation and committal, the first addressed to the deceased. All that remained was a single reference to the deceased, giving thanks for their delivery from 'the myseryes of this sinneful world'. This new Order for the Burial of the Dead was a drastically stripped-down memorial service designed to undermine definitively the whole complex of traditional beliefs about Purgatory and intercessory prayer.

In other respects, however, both the Baptism and Burial services imply a theology of salvation that accords notably less with Reformed teachings than do the counterpart passages in the Thirty-Nine Articles of Religion. In the Burial service, the possibility that a deceased person who has died in the faith may nevertheless not be counted amongst God's elect, is not entertained. In the Baptism service the priest explicitly pronounces the baptised infant as being now regenerate.