

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

All
Saints
Kwinana

November 3rd, 2019
21st 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

Communion

When it came to the Eucharist, a priority for Protestants was to replace the Roman Catholic teaching that the Mass was a sacrifice to God ("the very same sacrifice as that of the cross") with the Protestant teaching that it was a service of thanksgiving and spiritual communion with Christ. As a compromise with conservatives, the word Mass was kept, with the service titled "The Supper of the Lord and the Holy Communion, commonly called the Mass. It also preserved much of the medieval structure of the Mass—stone altars remained, the clergy wore traditional vestments, much of the service was sung, and the priest was instructed to put the communion wafer into a communicant's mouth instead of in their hand. Nevertheless, the first BCP was a "radical" departure from traditional worship in that it eliminated almost every thing that had, till then, been central to lay Eucharistic piety".

Cranmer's intention was to suppress notions of sacrifice and transubstantiation in the Mass. In the new liturgy, the priest faced the congregation instead of turning his back to them. The offertory departed from the medieval pattern, which focused on offering the bread and wine which were to be consecrated as the body and blood of Christ. The new offertory was simply a collection for the poor and referred only to an offering of praise and thanksgiving for Christ's one sacrifice.

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

Offerings in August	\$3,981.55
Other Income	\$1,315.47
Op Shop	\$1,288.70
Total	\$6,585.72



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

*****HAPPY BIRTHDAY *****

Daniel Vi 9/11



CHURCH CLEANERS

Next Week: Martha & Darren
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 and

8:00am - 3:45 pm Thursdays

Mobile number: 0409 269 312

Email No:

temac@iprimus.com.au

This represented a radical change from late medieval practice— whereby the primary focus of congregational worship was taken to be attendance at the consecration, and adoration of the elevated consecrated host. In late medieval England, lay people regularly received communion only at Easter. In the 1549 rite, those not receiving communion were supposed to leave after the offertory. If there were no communicants, the service was to end without Communion—known as Ante-Communion—and this was how it frequently did end.

To be continued

All references can be found in the article on Wikipedia from which this article is taken

Rev Terry

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

ALL DONATIONS WELCOME

Except electrical items

This Week 03/11/19

9.00am Family Service

1st Text: Daniel 7: 1-3,15-18

Reader: Pat W

Psalm: 149

2nd Text: Ephsians 1: 11-23

Reader: Mavis W

Gospel: Luke 19: 1-10

Intercessor: Pauline H

P/Assist: Jean S

Next Week 10/11/19

9.00am Family Service

1st Text: Haggai 1: 15b-2.9

Reader: Pauline H

Psalm: 145

2nd Text: 2 Thess 2: 1-5,13-17

Reader: Peter V

Gospel: Luke 20: 27-40

Intercessor: Richard B

P/Assist: Eddy C

Wednesday 06/11/19

08:30am

1st Text: Romans 13:8-10

2nd Text: Luke 14: 24-33

Pauline H

Richard B

The prayer of consecration was based on the Sarum version of the Canon of the Mass. Before the words of institution, the priest asks God the Father "with thy holy spirit and word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ". This epiclesis or invocation of the Holy Spirit was not meant to imply that a transformation occurred in the elements. Cranmer made clear elsewhere that to bless something meant only to set it apart for a holy purpose. In praying "that they may be unto us the body and blood", Cranmer meant that the bread and wine would represent the body and blood, which can only be received spiritually. While the medieval Canon "explicitly identified the priest's action at the altar with the sacrifice of Christ", the prayer book broke this connection by stating the church's offering of thanksgiving in the Eucharist was not the same as Christ's sacrifice on the cross. Christ's sacrifice on the cross was "his one oblation of himself once offered ... a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world". The 1549 rite defined the church's oblation not as the offering of Christ to God but rather as a self-offering of the whole church, "oure selfe, our soules, and bodies". To further stress this, there was no elevation of the consecrated bread and wine, and eucharistic adoration was prohibited. The elevation had been the central moment of the medieval Mass, attached as it was to the idea of real presence. For centuries it was held that Cranmer's theology of Christ's presence in the Eucharist was Zwinglian. It was actually closer to the Calvinist spiritual presence view and can be described as Receptionism and Virtualism: i.e. Christ is really present but by the power of the Holy Spirit. The words of administration in the 1549 rite were deliberately ambiguous: "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life". This could be understood as identifying the bread with the body of Christ or (following Cranmer's theology) as a prayer that the communicant might spiritually receive the body of Christ by faith. Cranmer hoped to establish the practice of weekly congregational communion, and included exhortations to encourage this; and instructions that communion should never be received by the priest alone.