

## Doing some things differently

At All Saints Newtown we will be doing some things a little differently in our weekly worship. Most of these differences will be noted at the 10.30am service, however some will also apply to the 7.45am service and the 9.15am service.

These differences have been discussed at the Liturgy Committee and will be introduced at the beginning of the New Church Year, Advent Sunday, 29th November 2009

The aim of this brochure is to help explain some of the changes we will be making and to enable us to move into these differences more easily.

### Background

We often refer to the worship services as Liturgy, a term that means the work of the people. We also use various terms to describe Holy Communion. We may refer to this service as The Eucharist, The Supper of the Lord, or the Mass. Most often here at All Saints we would use the name Eucharist, a word from the Greek meaning Thanksgiving.

## The Parish Prayer

God our Creator, maker of all that is, you have formed us in your image, and through your Son Jesus Christ you name us as your own: as you invite us into your presence, may we invite you into our hearts; as you reach out to us in this community, may we reach out to your people near and far, that together we may find in you and with each other our true belonging place of welcome, joy and love.

Amen



*The Harvest*

Bill Burlingham

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# Renewing the Liturgy 2009



THE ANGLICAN PARISH OF  
ALL SAINTS NEWTOWN AND GEELONG WEST



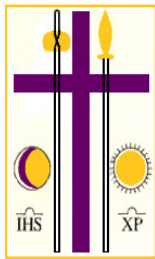
INFORMATION Brochure October 2009

Belonging to God and to each other

## A Worshipping Community

The primary purpose of every Parish Community is to gather to worship and praise God.

What and how we do this is important as it reflects the inner life and journey.



We are a Community that has prayer and our relationship with God as our highest priority and our service and care for one another as our call to ministry.

Week by week and day by day members of the Parish gather for prayer and worship.

**You shall love the Lord your God with all your being and your neighbor as you love yourself**

We gather in response to God's love and call and we gather to support and encourage each other in our Christian journey.

Our worship must be joyful, reflective, enriching and challenging.

All are welcome and all are included.

## The Gathering Space



act of worship, the Eucharist.

As a gathering community we meet around the Altar, the table where we celebrate the great Christian

In our worship we are led by the priest or the bishop and other ordained and lay ministers as we focus on both word and sacrament in our weekly worship.

At All Saints we will be relocating the Altar in the main area of the Church. We will place the Altar in a place where all can see and where all can feel included. This will enable us all to gather more easily, because the Altar will be in a more accessible and, in fact, in its traditional place.

As another way of showing the accessibility and openness of this sacred space we will not have rails around the Altar.

## Standing, Kneeling and Receiving

Part of the Sunday worship in our community is the receiving of Holy Communion. All Baptized Christian people are welcome at our table.

In the early Church the followers of the Lord met in their homes for prayer and the breaking of the bread.

This took place in the setting of a sacred meal and has been handed down to us from this early time.

In the changes we are putting in place, we are asking the members of the congregation to stand as the norm for Holy Communion and to come to Communion as Pilgrim People coming forward from the pews in procession to the sacrament. We want to make the clear point that at this moment in the worship we stand before our God loved, forgiven and welcomed.

The Second Vatican Council introduced a number of changes in the Liturgy, one of which was the way Holy Communion was administered. People were invited to stand to receive Communion. This has always been the practice in Orthodox Churches. It is now the practice of many Anglican Churches

There are times in the service for us to be penitent and to kneel. For example, at the confession and perhaps at prayer, but at Communion we are standing blessed and welcome.

Many of us will appreciate this not just from the spiritual aspect, but because we are finding it more difficult to get up and down these days.