



# EWELL PARISH NEWS



The monthly newspaper of St Mary the Virgin

No.408

January 2007

60p

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**Sharing the Love of Christ, the Light of the World, with the people of Ewell**

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## **New Year Revolution**

"It's not an institution,  
It's not a point of view,  
It starts a revolution  
By starting one in you."

It's a revolution. As Paul found on the road to Damascus. A total revolution unlike anything he had known before, indeed the complete opposite of all he had known before.

Leo Tolstoy (1828-1910) wrote:-

Five years ago I came to believe in Christ's teaching, and my life suddenly changed: I ceased to desire what I had previously desired, and began to desire what I formerly did not want. What had previously seemed good to me seemed evil, and what had seemed evil seemed good. It happened to me as it happens to a man who goes out on some business and on the way suddenly decides that the business is unnecessary, and returns home. All that was on his right is now on his left, and all that was on his left is now on his right; his former wish to get as far as possible from home has changed into a wish to be as near as possible to it. The direction of my life and my desires became different, and good and evil changed places.

There were no Christian 'institutions' in Paul's day - no Rome, Constantinople, Canterbury, Nonconformism. Too many in Tolstoy's day - Catholic, Orthodox, Protestant, Free Church - all the result of men seeking to petrify their experience of the revolution into a standard version, when in fact it is a vital dynamism always ahead of the world's changing ways and relevant to every situation in every clime - a threat to the materialist element in every institution men seek to devise.

The revolution which Jesus brings enhances people, sets them free; the institutions which men bring devour people (members must toe the line or they are out).

Essentially institutions are an attempt to establish and maintain the comfort of members. Nothing could be further from Jesus' revolution. His disciples hardly knew a moment's comfort from the day He called them. He himself certainly didn't. They were considered a lot of oddballs whom society couldn't pin down. Romans had one view of them, peasants another, Samaritans a third, Pharisees a fourth- but all agreed they were upsetting the apple cart.

Yet there was one very extraordinary thing about them. When people got to know any of these new revolutionaries, they discovered they were intensely interested and interesting, really caring ( Zacchaeus still can't believe his good fortune, even in heaven), and totally undemanding. They just offered friendship. People who got to know them decided for themselves what terms and conditions applied, and whether to live the revolution or not.

Out of this strange band of revolutionaries a new concept began to dawn on the world's consciousness - unconditional love. With permanent eternal life energy in it. An essence, a power, a spirit from outside the selves of women and men - an immediate force setting everybody free to sing

New every morning is the love  
Our waking and uprising prove;  
Through sleep and darkness safely brought,  
Restored to life and power and thought.



# THE VICAR writes

## CHANGE BUT NOT DECAY

Early this month I shall have been Vicar of Ewell for twenty-four years. This is long by any standards, and obviously my remaining time here is not all that long, though no date for my departure has been announced as yet. It is worth recalling perhaps that several aspects of life at St Mary's, which we take for granted now, were certainly not in evidence when I first arrived. A glance at some of these features will help us realise that St Mary's has moved on in many ways, and the place has seen a fair number of changes. Bishop John Gladwin used to say that the line from *Abide with me* which runs, 'Change and decay in all around I see' has caused much trouble over the years by simply causing people to equate change with decay. 'Change', he used to say, 'can be a powerful instrument of the gospel.'

Perhaps the first and most obvious feature which distinguished the parish from what it was back in 1983 is that it is run from an office in the church, and not from a study at the Vicarage. This change happened quite early in my time, and we were one of the first parishes around here to do this. It is almost universal now to have some sort of Parish Office, but it was quite an adventurous thing to do in 1983, and there was a certain measure of opposition at the time. However, the Parochial Church Council was convinced, and the office was duly set up. Quite apart from reasons of efficiency, it made good sense from another point of view, for Ewell Vicarage is situated at the end of a somewhat unwelcoming lane, and I can safely say that in all my time here we have scarcely ever had any 'parish callers' after dark. The new office was put on the telephone, with an intercom through to the Vicarage, and in due course the office was properly equipped. With the appointment of an Administrator the increasing workload became dealt with in an efficient and systematic way. Some decent office furniture, new safes and cabinets, all served to improve the day to day running of the parish. It is difficult to recall that the parish did not even possess a typewriter at the beginning of 1983, and the hand-operated duplicating machine was kept in the home of a worshipper who lived outside the parish, and there was just one filing-cabinet in the Vicarage. We may take for granted the reality of the Parish Office at the church, and think it has always been there, but it was very much a new and untried thing when it was first set up. In more recent years the provision of armchairs and the like in the Parish Room has meant that callers can be offered comfortable seating, and for some small meetings to take place in rather more congenial seating. What seemed novel and even strange all those years ago is now assumed, quite rightly, to be the normal thing. Indeed, some will also recall that the Parish Room has not always been used as a 'day chapel.' This happened largely because of the cold. We used to heat the entire church on Tuesday mornings in the winter for the 1000 Eucharist at the Side Chapel, until commonsense told us that there must surely be another and less costly way. Rather providentially an opening suddenly provided itself: a table at the back of the church turned out, on closer examination, to be an altar (it had the five incised crosses), and so it was moved to the Parish Room, the weekday services moved in, and so we have continued.

## St Mary the Virgin EWELL PARISH CHURCH

# 020 8393 2643

Website: [www.stmarysewell.com](http://www.stmarysewell.com)

### CLERGY

**Canon W R Hanford MA BD LLM** Vicar of Ewell  
Ewell Vicarage, Church Street, Ewell, Epsom KT17 2AQ  
**The Reverend Patrick Miller MA PhD, (Honorary)**

### READERS

Mr Reginald Saunders MA MEd 020 8393 5550  
Mrs Wendy Varney 020 8393 5212

### CHURCHWARDENS

Dr David Dance 020 8393 4804 Mr David Crick 07850 709461

## SUNDAY AT ST MARY'S

### 0800 HOLY COMMUNION

### 0930 SUNG EUCHARIST

The Wayfarers and the Sunday School meet in conjunction with this service, and there is a Creche provided in church.

There is coffee in the church hall between the Eucharist and Mattins on Sunday mornings, and a chance for members of the congregation to meet or visitors to be welcomed to St Mary's.

### 1100 MATTINS

(Third Sunday in each month SUNG EUCHARIST to the Book of Common Prayer Rite)

### 1200 HOLY COMMUNION

(On Greater Festivals and on the last Sunday of the month except in December)

### 1830 EVENING WORSHIP

Either at St Mary's or at Ewell United Reformed Church. Details are on the Notice Board or on the Weekly Notes.

Occasionally there are variations from this pattern; details are given in this paper, on the Notice Board or on the Weekly Notes available on Sundays.

### ON WEEKDAYS

The Eucharist is normally celebrated at present on Tuesdays at 1000, and at other times as printed on the Weekly Notes. Most of the Weekday services take place in the Parish Room (entry through the door on the Church Street side of the Church).

### THE PARISH OFFICE

#### Administrator:

Mrs Lynne Yuille 020 8393 2643 (Office)  
Office email: [stmarysewell@btopenworld.com](mailto:stmarysewell@btopenworld.com)

This is in the Sacristy on the south side of the church and is open from 0930 to 1300 on Monday to Friday, (though at present it is not usually open on Thursdays). Also on Friday evening from 1830 to 2000, except in August, the office is open particularly for routine enquiries about Baptism, Banns of Marriage, Confirmation, or fixing up later appointments.

The Vicar is not usually available on Thursdays, and would be grateful not to be contacted on routine matters. Emergencies are different.

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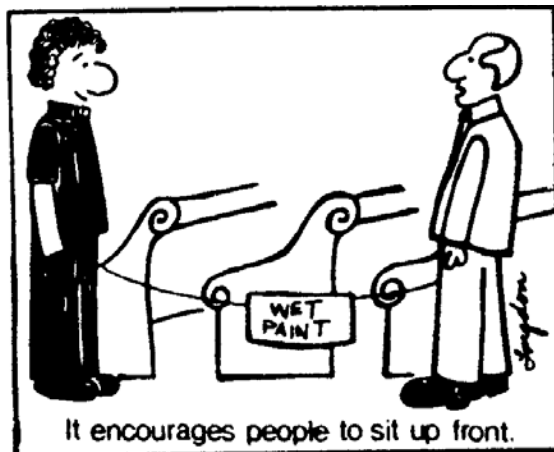
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Perhaps another thing we take for granted is the regular weekly bulletin, the 'Weekly Notes.' The Notes appeared for the first time towards the end of September 1983, and were generally appreciated, although there were some moans that they were just another unnecessary waste of time. It is difficult to see how we would now manage without them. Most parishes now have a bulletin of this sort, and indeed my very first parish in Cardiff had been using them for several years before I went there in 1963. Looking back over the large file of Notes in the office, it is interesting to see how they have evolved from rather primitive beginnings with the old hand-operated duplicator to the fairly decent production we now have with more sophisticated equipment. Unlike *Ewell Parish News*, which is a more thought-out production, the Weekly Notes bear all the marks of a busy parish's daily life, and they form a sort of weekly Parish Chronicle. The various notices tell of minor crises, happy occasions, requests for help, forthcoming events, joys and sorrows, as well as giving the routine information about the Sunday services, and (after the first year or so) a regular paragraph which is generally - but by no means always - of a devotional nature. Until the Notes arrived all these things had to be announced in church, and remembered by those who heard them. In more recent years the different approach to worship, with the arrival of the book *Common Worship*, has made the Notes an essential feature for the smooth running of the Sunday services. In the future there may be other lines of approach which will need to be explored and perhaps followed up; possibly the complete print-out of the Sunday services from material which is easily retrievable from the computer, and thereby avoiding having to use the various church books, the weight of which has been frequently complained about with some justification.



It is also worth recalling that we always used to come in through the south door. Only brides and coffins normally came in through the west door. (No doubt there were some good historical reasons for this, and indeed the south door was there for many years before the west porch was added to St Mary's.) It meant, of course, that from the London Road the church always *looked locked*, whether it was really so or not, and the iron gates, subsequently stolen, did not exactly proclaim The Church Welcoming. Certainly on a Sunday morning this was not the best piece of window dressing. The change finally came one summer, when it was very hot, and the doors were opened for fresh air. Returning from Sunday Coffee, one could see through the open doors the altar candles in the distance, and people settling down for Mattins, and it was a new and different world. And so the change was made. In more recent years the south porch has come



into its own as the entrance used by those with disabilities, who would find the west steps difficult. The ramp for disabled access has done much to make St Mary's a more obviously welcoming place. Indeed, the question of Welcome has been a constant concern over the years, and by being taken seriously it is now certainly the case that St Mary's can justly be called a church with a friendly welcome. The Welcome Area has been with us for over ten years, and the removal of the pews under the gallery has proved to be a great

*Continued on page 8*

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## THE PARISH IN ACTION

This was the title of an influential book, written about fifty years ago by the future Archbishop of Cape Town, Joost de Blank, when he was a London suburban vicar. It is a useful title for a series of articles, which *Ewell Parish News* is producing in the coming months, and which deal with various aspects of the life, work and witness of St Mary's. Most areas of church life will be asked to contribute to this series, and together they should give a good indication of what we try to do here. The first two or three contributions will relate to the arranging of our worship in church, and the detailed preparatory work which has to go into all this.

### No.1: ARRANGING SUNDAY

#### a) THE 'EARLY SERVICE'

What this actually means is something which at first sight seems deadly dull. It is the compiling of the Sacristy Rota. This document, which is normally on display in the Welcome Area is a series of initials, abbreviations and dates, which certainly do not look like any major tool of mission and evangelism, but which nevertheless form the basic structure from which the Sunday services are built up. Not surprisingly, it takes quite a while to compile. What follows is a description of the contents of this rota, from which it should be clear that here are the building-blocks of our worship: people, words, and jobs. Not everything is on the rota: there are separate documents for the altar servers, lesson readers and sidesmen, not to mention the musicians, but there is still a considerable amount of detail on the Sacristy Rota itself.

The best way in is to look at each service and to have a paragraph on each. This month it will be the 'early service': Holy Communion at 0800. The first two columns are obvious enough: the date and the name of the Sunday or Holy Day. There are then the four columns dealing specifically with the 8 o'clock service. Some of these columns also occur at the Sung Eucharist, but the main points about them can be made at this stage. First of all the identity of the celebrant; generally, of course, this is the Vicar, but not always. Dr Patrick Miller may be officiating, or very occasionally someone else. So the first column provides the information that an ordained priest will be there to preside at the Eucharist; such is the universal rule in the Church of England, and the letter 'V' witnesses to the fact that what happens at 8 o'clock is an action in union with the universal Church. The next column is for a Communion Assistant. This is a ministry exercised normally by lay people, who have been authorized to do it. The responsibility for assisting at the altar is something to be taken seriously, and over the years a good number of members of the congregation have been Communion Assistants at the various services. Those who have already read the Vicar's Column in this month's paper will reflect that Communion Assistants are yet another feature which 'came with the new Vicar' in the early eighties. One lady refused to receive the sacrament from a reader-in-training, because he hadn't yet passed his exams, and there were a few other teething problems. Whilst today it is hard to imagine such things actually causing conflict within the church, such things were a big issue for some people at the time.

The next column has the heading 'rig'. A more elegant word might have been more suitable, but there is not all that much room at the top of a column for more than three or four letters. This refers to the liturgical colour of the day, and indicates which vestments are to be used. Now it is not the time to explain the mysteries of the colours, but by and large they set a devotional flavour to the day, and this can be appreciated as soon as one enters the door of the church, and sees in the distance the High Altar, vested in a particular colour: for example, green, if it is an ordinary Sunday during the liturgical year, or white if it is a time of festival. The number after the letter refers to the particular set of vestments in use for the service. These are laid out carefully sometime before the service, so that there is no scampering just before service-time, and hastily pulling things out of drawers. Normally, because there is almost always more than one Eucharist on a Sunday, the various services are all bargained for in advance, and generally a different set is laid up for each service, except when the church only possesses one set in a particular colour (as is the case, say, with blue).

Then the last column for the early service is headed 'Rite'. There is, in fact, more variety at the 8 o'clock service than at any of the other eucharistic slots at St Mary's. Many churches have a *Book of Common Prayer* service every Sunday at the early service (or something which claims to be that), and the service has often become a museum piece for those who cannot take any stronger fare. It is different here; we use most of what is on offer. Most entries in this column begin with '1', which means Order No.1 in *Common Worship*. The letter afterwards specifies which Eucharistic Prayer is going to be used. The Church of England now gives us a good selection of such prayers, and here at St Mary's we use most (though not all) of them. However, Order 1 can also be conducted in 'traditional language', and the congregation at 8 o'clock is appreciative of the different feel and flavour which is available in this version, which also has two Eucharistic Prayers. The careful choice of rite has given the 8 o'clock service a particular atmosphere which is 'new every Sunday.' Once a quarter, or thereabouts, the column gives the letters 'BCP', and this means the *Book of Common Prayer* rite, which on these occasions is strictly followed (Ten Commandments and all), the sole omission from the 1662 text being the so-called Long Exhortations. Quite apart from meeting a need for those who value the older rite, the fact also remains that it witnesses to the fact that the Church has moved on in its understanding of Christian worship in general, and of the Eucharist in particular. Although the words are beautiful, they do not have that timeless quality which makes them the most appropriate vehicle for contemporary worship, and some turns of phrase belong to a vanished age; the opening words of the second Collect for the Sovereign are probably no longer actually believed by anyone.



The 8 o'clock service is valued by a faithful and regular congregation. It is one style of our worship here. Four columns of the Sacristy Rota are devoted to it. But there are nineteen more columns to cover a normal Sunday, and the nine dealing with the Sung Eucharist will be dealt with next time, for although the 0800 and 0930 services are in one sense the same thing, they are very different in style and presentation, and other features need to be arranged in addition to those at 8 o'clock in order for the Sung Eucharist to be conducted in its own distinctive style.

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## SUGGESTED PRAYERS

O Lord, seek us, O Lord, find us  
 In thy patient care,  
 Be thy love before, behind us,  
 Round us, everywhere:  
 Lest the god of this world blind us,  
 Lest he speak us fair,  
 Lest he forge a chain to bind us,  
 Lest he bait a snare,  
 Turn not from us, call to mind us,  
 Find, embrace us, bear,  
 By thy love before, behind us,  
 Round us, everywhere.

*Christina Rossetti*

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O thou, from whom to be turned is to  
 fall,  
 to whom to be turned is to rise,  
 and in whom to stand is to abide for  
 ever;  
 Grant us in all our duties thy help,  
 in all our perplexities thy guidance,  
 in all our dangers thy protection,  
 and in all our sorrows thy peace;  
 through Jesus Christ our Lord.

*St Augustine*

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From the cowardice that dare not face  
 new truth  
 From the laziness that is contented with  
 half truth  
 From the arrogance that thinks it knows  
 the truth,  
 Good Lord, deliver me.

*A prayer from Kenya*



## FREE MORNINGS

WE MEET EVERY WEDNESDAY  
 FROM 10.30 am – 12 noon  
 IN THE CHURCH HALL

DO COME AND JOIN US

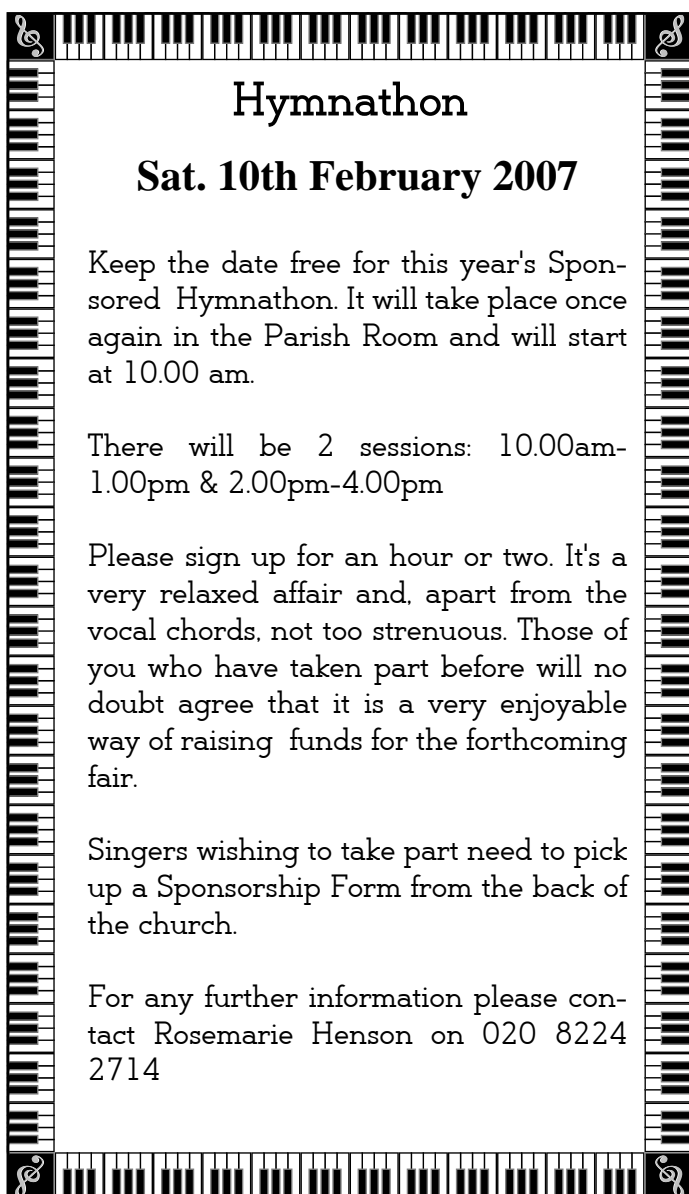
## TUESDAY EVENING FELLOWSHIP & STUDY GROUP

On Tuesday evenings up to Lent, we will be exploring the unusual Poetry and Wisdom Books of the Old Testament. What was their context? How do we read them with understanding for the 21st Century? Are their messages of relevance in today's world?

All are really welcome to come to any of the meetings! It has been very exciting to welcome a number of different people to the group in the last couple of months. Many thanks to all who have contributed so much to our exploration of faith together!

**VENUE:** The Parish Room (entry at the back of the church)  
 Tuesday Evenings  
 7.30 - 8.00pm Coffee & Chat  
 8.00 - 9.30pm Discussion and Study *to be sure to finish by 9.30pm.*

- Tuesday 9 January Introduction to the Wisdom Books  
Ecclesiastes - Cynicism or Deep, Practical Wisdom?
- Tuesday 16 January Song of Songs - Celebration of Human or Divine Love?
- Tuesday 23 January Proverbs - Training for Princes - Wisdom for Saints?
- Tuesday 30 January Sharing our favourite Psalms of Praise.
- Tuesday 6 February Psalms of Revenge and Penitence -  
How do Christians cope with this idea of vengeance today?
- Tuesday 13 February Psalms of Ascents - Approaching God's Temple as we anticipate Lent.
- Tuesday 20 February **HALF TERM**



### Hymnathon

#### Sat. 10th February 2007

Keep the date free for this year's Sponsored Hymnathon. It will take place once again in the Parish Room and will start at 10.00 am.

There will be 2 sessions: 10.00am-1.00pm & 2.00pm-4.00pm

Please sign up for an hour or two. It's a very relaxed affair and, apart from the vocal chords, not too strenuous. Those of you who have taken part before will no doubt agree that it is a very enjoyable way of raising funds for the forthcoming fair.

Singers wishing to take part need to pick up a Sponsorship Form from the back of the church.

For any further information please contact Rosemarie Henson on 020 8224 2714

### SUNDAYS AT 1100

We are more fortunate than some places in having a regular slot on Sunday mornings in addition to the two earlier Eucharistic services. This has enabled us over the years to provide additional forms of service, which cater for a considerable variety of needs and circumstances. It seems sensible in January to list the various services at 1100 for the term, so that they may be seen at a glance.

- |            |               |                                                                                                                                     |
|------------|---------------|-------------------------------------------------------------------------------------------------------------------------------------|
| 7 January  | Epiphany      | An Epiphany Festival of Lessons and Music                                                                                           |
| 14         | Epiphany 2    | Mattins and Holy Baptism                                                                                                            |
| 21         | Epiphany 3    | Sung Eucharist (Prayer Book rite)                                                                                                   |
| 28         | Epiphany 4    | Choral Mattins                                                                                                                      |
| 4 February | Septuagesima  | All-age 'Candle Mass'                                                                                                               |
| 11         | Sexagesima    | Valentine-tide Choral Mattins                                                                                                       |
| 18         | Quinquagesima | Sung Eucharist (Prayer Book rite)                                                                                                   |
| 25         | Lent 1        | Choral Mattins                                                                                                                      |
| 4 March    | Lent 2        | Choral Mattins, with Stations of the Cross and music by J S Bach.                                                                   |
| 11         | Lent 3        | Sung Eucharist (Prayer Book rite) <i>N.B. Not the usual Sunday.</i>                                                                 |
| 18         | Lent 4        | All-age service of Christian Family Praise for Mothering Sunday                                                                     |
| 25         | Lent 5        | The Reading and Music of the Passion ( <i>This service may be in the evening; in which case the 1100 service will be Mattins.</i> ) |
| 1 April    | Lent 6        | Choral Mattins, with Stations of the Cross (Palm Sunday) and music by J S Bach.                                                     |
| 8          | Easter Day    | Choral Mattins                                                                                                                      |

# PRINTING THE EPN



Les Winter has been printing the EPN since 1997 and has just retired. Most parishioners and village people will not know him for his work has been entirely behind the scenes. But it has been vital and excellent.

Regularly, for ten years, he has produced Ewell Parish News every month, collecting the raw material, setting it up, arranging a proof copy, then seeing to the print run and delivery of the final version.



His generous care, good humour and freshness has been a great blessing to St. Mary's. We could not have had a better printer-publisher than Les. We shall always be in his debt. With warm gratitude we wish him every happiness now he has retired.

Jenny Dance is taking over from Les and we wish her every blessing picking up where Les has left off. It is a difficult task even in this technological age.

## Girls' Night Out

Friday evening, December 1st, saw mothers and helpers from our three Toddler Groups in the church hall. This time not amidst children, toys, playdough and paint but smartly dressed ready for a ploughman's, wine and conversation.



Before long we were all mightily challenged by a general knowledge quiz which - as a result of some nifty cheating on the part of most groups - was eventually won (by a large margin) by the

Monday group mothers. Congratulations to them! We draw a line over the score of the group receiving the wooden spoon!

Warmest thanks to Jenny Dance, the Toddler Groups coordinator, who single-handedly devised the quiz, bought and prepared the food and gave us all a fun evening.

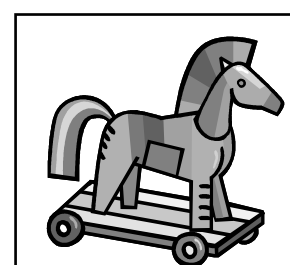
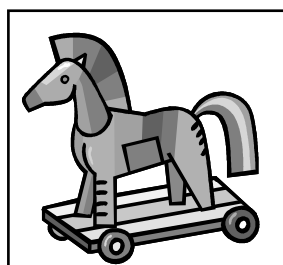
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## Toddlers' Magic Moments



Each of the three Toddler groups had their Christmas parties in December. Over one hundred adults and children were once again entertained by "Uncle John" with lots of magic and laughter.

Father Christmas also paid surprise visits and presents and balloons were distributed.



## The Hindu Religion and Caste

The ongoing conversions of Hindu Dalits to Buddhism and Christianity, most recently at Nagpur, India in October, touch upon the sensitive issues of interfaith relations and faith's role in the struggle against caste discrimination.

"Discrimination by work and descent", as the UN calls it, affects up to 200 million people in India and over 250 million worldwide, including groups in Japan and Africa. It can be a vicious, exploitative and demeaning system and constitutes, arguably, the greatest violation of human rights today.

The Nagpur event attracted around 10,000 people. Some 30,000 were converted to Buddhism in the state of Karnataka earlier this year. The mass conversions took place against a background of threats by extremist Hindus, anti-conversion laws and state interference. Some 500 Dalits (formerly called "untouchables") were baptised, 9,000 became Buddhists. The Lord's prayer and Buddhist mantras were chanted. A Muslim leader spoke out against caste.

Six Indian states have anti-conversion legislation, masquerading as "freedom of religion" laws - despite the Indian constitution's commitment to genuine religious freedom. The fate of those who converted at Nagpur remains uncertain, especially if they return to Gujarat, where

permission from the authorities is required to change religion and where the right-wing Hindu BJP is in power. The BJP and its partner organisation the RSS have been the most militant in opposing conversions over the past few years. Churches have been burned, priests and missionaries murdered.

The Nagpur ceremony took place on the 50th anniversary and the site of the announcement by Dr BR Ambedkar, the Dalit hero, that, although he had been born a Hindu, he would not die one. He and 50,000 others then converted to Buddhism. Udit Raj, one of the leaders of the current conversion movement, believes the 200 million Dalits will not escape from caste bias until they free themselves from an ideology of enslavement. Dr Ambedkar bitterly argued the point with Gandhi, who, although against untouchability, supported caste as a social and economic system.

The matter is further complicated by the view of some Dalit activists that Hinduism is not a religion at all. They argue there is an ideology called Brahminism, created and sustained by Brahmins to bolster their social and economic position. The psychology of caste, they say, is rooted in the Hindu scriptures, the Rig Veda and the writings of Manu. These are derogatory about

Dalits, teaching that the Brahmin came from God's head, the Kshatriya from his arms, the Vaisya his thighs and the Sudra his feet. Dalits do not figure and are therefore subhuman and polluted. The temples, gods and traditions of Hinduism, say these critics, are simply trappings that enable the upper castes to retain status.

Now that caste is climbing the political agenda, with India's bland report to the UN Committee for the Elimination of Racial Discrimination being vigorously challenged, the issue being raised at the annual EU/India summits and a three-year UN human rights study reporting in 2007, faith leaders need to examine their positions. Buddhists, Muslims, Christians and Sikhs are becoming aware of a common interest in eliminating caste.

The question is starkly put by Dalit leaders. Can Hinduism exist without caste? Can caste exist without discrimination? Moderate Hindus are placed in a very difficult position and need urgently to demonstrate that Hinduism can be transformed in a way which entirely eliminates the shameful effects of caste.

*From the Guardian. Rev David Haslam is a Methodist minister and co-convenor of the International Dalit Solidarity Network.*

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### Continued from page 3 THE VICAR WRITES

liberation; so too has been the provision of extra space at the front of the nave, both for weddings and funerals and also for the normal liturgical services on a Sunday. It is worth remembering that these features, which now seem to have always been here, were all thought through, and discussed (often at very great length) before being embarked upon. In several of these instances the external ecclesiastical bureaucracy involved has proved very tiresome.

There are plenty of other points that could be made, but I mention these few examples to indicate that St Mary's is constantly on the move. I have said more than once that having been here so long I can say that the general feel and flavour of the parish changes almost completely every five years or so. There are different interests and priorities, and there are different personalities who exercise leadership as churchwardens or in other roles, and this has an effect on what is done and on how it is done. As I move into the latter stages of my ministry at St Mary's I reflect on these things, and it is my hope that the parish church community will be ready to continue to move on. Curiously enough, at present we are at an unaccustomed plateau phase; there are not any 'great schemes' around the corner, but perhaps this is just as well, since we need to be prepared for the unexpected, not least because the Quinquennial inspection of the

church is due this year. Careful and prudent husbandry of our plant by the Estates Committee, which I set up way back in 1984, has meant that we do not really expect a nasty shock, but the unexpected can always happen, and one or two areas are certainly likely to need attention. When the new Vicar eventually comes he will doubtless want to make certain turns of the tiller, but I doubt if he will have to worry about such great and venerable traditions - subsequently ruthlessly discarded - like the formal bolting by the churchwardens of the chancel gates on our late medieval screen every Sunday after Evensong. I usually had to stand on a stool on a Monday morning to release the bolts. We have evolved into a church which looks ahead, not backwards; and my prayer is that this will continue in the years to come

Your friend and Parish Priest,

Richard Hanford

### EWELL TOWNSWOMEN'S GUILD

Meet on the 1st Wednesday evening of the month  
in Glyn Hall at 7.30 p.m.

New members welcome.

Please telephone The Secretary on 020 8393 3807.

Pages 9 and 10 can be cut out if needed

They found Jesus in the Temple, sitting with the Jewish teachers, listening to them and asking questions.



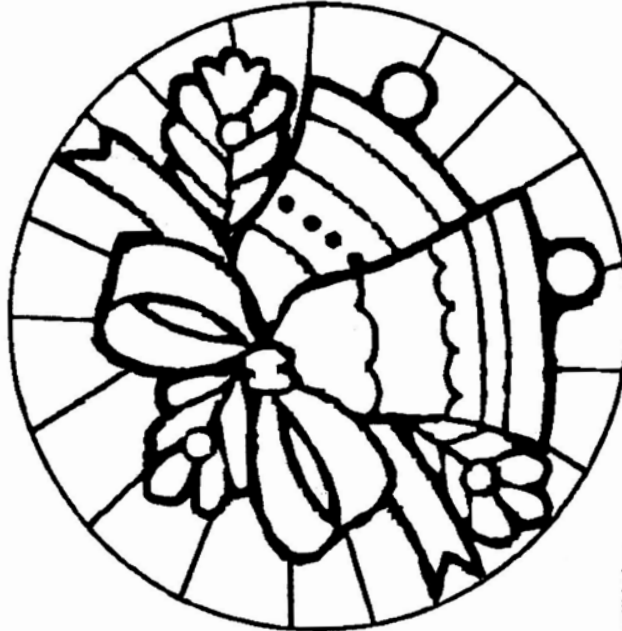
Dear God, please give your love to anyone who has no one to love them at Christmas. Amen.

Produced by the Diocese of Bath and Wells Youth and Children's Parishes Team

# Young Church Mass

31st December 2006: First Sunday of Christmas; Luke 2:41-52

Today is the last day of 2006. Tomorrow it will be 2007!  
Sometimes church bells are rung at midnight to welcome the New Year.

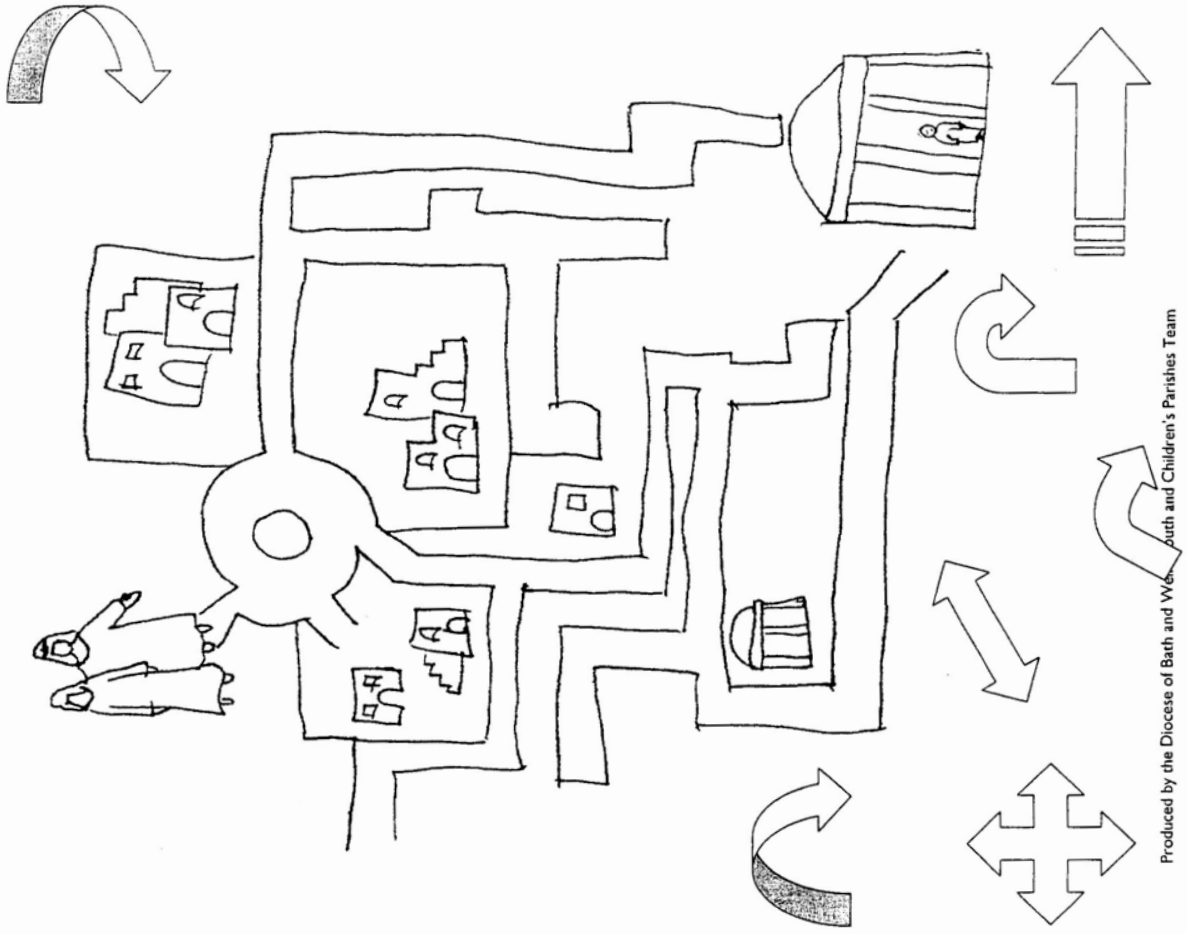


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# Happy New Year!

Produced by the Diocese of Bath and Wells Youth and Children's Parishes Team

Help Mary and Joseph to find their way through the streets of Jerusalem to the Temple



Produced by the Diocese of Bath and Wells Youth and Children's Parishes Team

Jesus went missing in Jerusalem! Where did Mary and Joseph eventually find him?

Use the code to find out

									n			
a	b	c	d	e	f	g	h	i	j	k	l	m

									z	
o	p	q	r	s	t	u	v	w	x	y

--	--	--	--	--	--	--	--	--	--

How long did they search for him?

$$(4 \times 3) - 10 = \square \times 8 = \square \div 4 \square = \square - 1$$

=  days



Produced by the Diocese of Bath and Wells Youth and Children's Parishes Team

### FROM THE PARISH RECORDS

#### HOLY BAPTISM

In the name of the Father and of the son and of the Holy Spirit

17 December Rosie Grace Carter  
Benjamin Arthur Thomas

#### HOLY MATRIMONY

'That theirs may be the love that knows no ending,  
Whom thou for evermore dost join in one.'(AMR 463)

9 December Stephen James Wotton and Lucy Harriet Martin

#### FUNERALS

I will come again and take you to myself (St. John 14:3)

8 December Kathleen Patricia (Pat) Ledsham, aged 86  
11 December Marjorie Winifred (Madge) Baker, aged 90  
15 December Lucy May Hensley, aged 90

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## Calendar for January



There are several routine events which are not usually mentioned in the Calendar, largely because they concern particular people on a regular basis, and those concerned do not really need to be constantly reminded of days and times. However, others may wish to know about them. These activities include such things as the three Toddler Groups, bell-ringing practice, Choir Club and Choir Practice, the Wednesday Coffee Morning, Friday morning flower arranging and the like. Further details about these activities may be obtained from the Office: details of opening hours on page 2. There is also appropriate information on our website at [www.stmarysewell.com](http://www.stmarysewell.com). This note will appear every few months or so just as general information.

### S 7 THE EPIPHANY OF OUR LORD

(Transferred from Sat.6th)

Procession of the Three Kings at the Sung Eucharist  
1100 A Festival of Lessons and Music for Epiphany

T 9 1930 for 2000 Meeting of the new Evening Fellowship Group in the Parish Room. Further information from Iain McKillop (Tel. 01932 341687). See p.6

### S 14 SECOND SUNDAY AFTER EPIPHANY

1100 Mattins and Holy Baptism  
1630 Tea party for sidesmen and ladies.  
1830 Choral Evensong

T 16 1930 for 2000 Meeting of the new Evening Fellowship Group in the Parish Room

W 17 0900 Ewell Castle Junior School Assembly  
2000 Preliminary meeting for the Michaelmas Market

### S 21 THIRD SUNDAY AFTER EPIPHANY

1100 Sung Eucharist (Book of Common Prayer rite)

M 22 Holy Communion to the housebound.

2000 Meeting of 'Pro Musica.'

T 23 1930 for 2000. Meeting of the new Evening Fellowship Group in the Parish Room.

W 24 Meeting of Vicar, Churchwardens and Administrator.

F26- S28 The Vicar will be at a Canon Law Conference in Liverpool

### S 28 FOURTH SUNDAY AFTER EPIPHANY

M 29 1930 Meeting of the Estates Committee.

A note about Candlemas. The festival of The Presentation of Christ will be kept rather more simply than usual this year, with a Sung Eucharist on the actual day (Friday, 2 February) at 1900. It should last about half an hour. However on the following Sunday, 4 February, there will be an all-age 'Candle Mass' at 1100. This will be one of our Christian Family Praise services.

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*If you would like further information, please contact:*

*Sue Crayden, Mary Ross or Susan Dowley.  
Telephone 020 8393 0137 Fax 020 8394 1905  
Email: [manager@priorycourtcare.plus.com](mailto:manager@priorycourtcare.plus.com)  
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