



# EWELL PARISH NEWS



The monthly newspaper of St Mary the Virgin

No.410

March 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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## CLASH OF ----- WHAT DID YOU SAY?

GOOD attempts to bring about civilisation.  
EVIL attempts to prevent it.

The result of their clash we see worldwide - a tangle of materialism, religion, ideology and drop-outs.

In ordinary life people are out for themselves; in civilisation they would be out for others. Jesus exemplified a civilised life on earth and on the cross.

Our human nature is civilisation's problem. Jesus appears to have triumphed over his in the forty days in the wilderness. He came out of those days with a personal commitment to God and a world vision - "Go ye into all the world and preach the gospel to every creature."

Ordinary people's visions tend to stop at comfort; inevitably they clash with other people - locally, tribally, nationally.

It seems as if, in order to triumph over our human nature we need (1) time to withdraw from life's hurly-burly, (2) a personal commitment to God, (3) a world vision. These three together seem to make available that permanent source of power which Jesus had.



Modern society can often be a conspiracy to prevent our withdrawal, commitment, vision and power - an attempt to prevent us living as Jesus did.

All sorts of attractive red herrings are trailed across our path, often given tantalising names like "the Enlightenment". Wonderful in itself, that significant historical phenomenon has not managed to keep us all out of our present Endarkenment.

The best-known quip about civilisation is Mahatma Gandhi's reply to the question "What do you think of British civilisation?" "British civilisation?!!" he twinkled, "Now there's an idea!!!"

His great political opponent, Churchill, in a debate on Indian independence growled, "You are giving independence to people who will one day make their own brothers pay for a drink of water."

When we remember the Mahatma's achievement, and that in 1908 the young Winston successfully campaigned for unem-

ployment allowances, national sickness insurance and a miner's eight-hour day, we cannot lightly set aside these remarks.

"The clash of civilisations" about which academics are busy writing is a great misnomer, an outstanding example of Evil's success in preventing civilisation. "Clash of crooks - Gang Warfare" would be a better description of human history so far.

Such is our vanity that we believe we are civilised and can float above our chaos, see it clearly and write about it, as if husbands and wives could describe their marriages, or Churchill and Gandhi their campaigns. "Now we see through a glass darkly" is a down-to-earth fact, down to that earth on which civilisation has to happen.



So in what way did Jesus change in the wilderness? This is a life-or-death question for each one of us and for civilisation.

It seems as if He finally and completely gave up his own will, that the clash between his will and His Father's will was resolved in that lonely place.

Is there a clash between our will and God's will? Would it be more helpful to see the world's present state as a clash between God's will and the wills of human beings? Instead of indulging in high-flown stuff about various civilisations we might discuss what God wants of us and whether our lives get in the way of it.

Here we would go back to Churchill's "Jaw, Jaw, is better than War, War," and Gandhi's non-violence; and remain grateful for those freedoms which they bequeathed us. Alas that a hundred years after Churchill's eight-hour day for miners there are still parts of OUR world so manifestly uncivilised, indeed un-free, that mine disasters are common.

This massive challenge to be civilised faces each of us personally, all of us unitedly here in St Mary's (a cell of the Church in the world). Lent gives us an opportunity to withdraw, commit, seek vision, renew power. The only undaunting thing about the wilderness is that God is there.



# THE VICAR writes

## A BRIEF LOOK BACK

Last month had several delightful moments in church, including our first-ever 'Valentine Mattins' at which a considerable number of those who had been married here returned to St Mary's - in some cases for the first time for very many years. I am grateful to all who helped to make it a happy and warm occasion. Some letters and e-mails of appreciation have been received. Then earlier in the month there was the simple 'Candle Mass', which had what might perhaps be described as a devotional charm of its own. Both these services took place at 1100, and elsewhere in this month's paper, in the series *The Parish in Action*, there is an account of the many different things which happen in that particular Sunday morning slot. We are very fortunate in being able to make use of a third service time-slot on a Sunday morning. Not all that many churches seem to be able to do so, as far as I can see.

## Ongoing Lent

As always, there is once again a busy Lent under way at St Mary's. Full details were given in last month's paper, and only certain things are noted this month, apart from what is in the Calendar. There are extra opportunities for worship, study and almsgiving. Dr Miller's discussions on *Life (and Death) Matters* are under way. This year our Lent Project involves our twinned parish of Corriverton in Guyana, with an exciting church building programme up country among the Amerindians. Ken Fry, Lynne Yuille and I spoke to Fr Marcus Simon, the parish priest, by telephone (I can't say we speak on the telephone to South America every day), and we have now had details of his plans. Fr Simon is now also the Archdeacon of Berbice - and therefore has become 'The Venerable' - and has additional responsibilities, but he still remains the parish priest for his huge parish at the eastern end of the Diocese, just by the border with Surinam. Orealla, where the building is taking place is some 56 miles inland. There is further information about this elsewhere in EPN. Lent boxes and Lent lunches tend to be our staple fare for raising money for our annual Lent Project, and no doubt the fact that it is our twinned parish may make it somewhat special. There



## 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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is a display about it in the Welcome Area. As soon as this month comes to a close we are into Holy Week, and Palm Sunday falls on 1 April. There is always something to reflect upon when All Fools Day falls on Palm Sunday or Good Friday, as it does from time to time. Was Jesus simply a fool to court death so obviously? Perhaps we should look to St Paul instead, and hear his robust words about the foolishness of God being wiser than men, and the weakness of God being stronger than men. We have our annual opportunity to enter into this 'divine folly', and to love the one whose foolhardy greater love caused him to be lifted up, so that he might draw us all to himself.

**Music and Meditation**

I should like to draw attention to the two Sundays when Choral Mattins will incorporate three Stations of the Cross (on each occasion), together with music which relate to the actual Stations in the form of chorales and chorale preludes by J S Bach. This will happen on 4 March and 1 April. On 4 March Mattins will include two hymns with tunes by Bach, an anthem 'By the waters of Babylon' by the contemporary composer Colin Mawby, then the Three Stations, on this occasion *The Three Falls of Jesus on the Via Crucis*. The music by Bach will include the Chorale (played on the



organ) and Chorale-Prelude on 'An Wasserflüssen Babylon.' Then there will be another hymn to the Bach arrangement of the folksong *Innsbruck*. Then during the Stations, before and after the conducted meditations, there will be three sung chorales (sung) and their related Chorale-Preludes on: 'O Mensch, beweine dein' Sünde gross', 'Vater unser im Himmelreich', and 'Aus tiefer Noth.' The details for 1 April, Palm Sunday, are given on page 4. We have not done this before, but it seems another good way of making use of our lovely Stations of the Cross, which, as last year, will be demounted from the gallery and displayed around the church for personal and liturgical devotional use. One set of meditations will be conducted by Iain McKillop, and the other by myself. In a similar way, on 25 March there will be the Reading and Music of the Passion: a time for quiet reflection as the Passion according to St Mark is read in full, and some of the music for Holy Week is given a sort of dress rehearsal, before eventually appearing liturgically in the appropriate slots in the course of the Great Week. Apart from Palm Sunday, Holy Week and Easter details will be held over until next month; since the next EPN is due out on 25 March there should be plenty of time to note what is on. The details are not expected to change very much this year.

Your friend and Parish Priest

Richard Hanford

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### Connie Hunter 1917-2006

*Those at St Mary's who remember Connie with such affection will enjoy reading the following about her very full and active life.*

Born Constance Willoughby in County Durham, Connie could remember being driven about in a pony and trap. She was a clever girl and won a scholarship to the local grammar school. However, the effects of the Depression drove her parents with their three daughters and one son to establish themselves in Chessington in the late 1930s. When war broke out Connie worked as personal assistant and housekeeper to Commander Holbrook, R.N., V.C. and his family, who owned a large house in Kingston-upon-Thames and a country home near Winchester. It was here that Connie met Douglas, a mechanical engineer working for the RAF. They were married in 1944 and lived in Highbury, where their three children were born.

Later the family moved to Kingston, where Connie cooked, sewed, gardened and ran their large Victorian home, which also accommodated her elderly mother. As her children grew older Connie became involved in voluntary work with SSAFA and for Kingston's Central Aid Society. She continued with these activities, and with membership of the Church, Townswomen's Guild and other organisations after she and Douglas moved to Epsom, and finally to Ewell Village. In Ewell Connie organised the lettings for the Church Hall, as well as accommodating the churchyard lawn mower in her garage!

Connie was always outgoing and energetic: as well as foreign holidays, she and Douglas enjoyed house-sitting for friends near Winchester, where she was in her element walking the dogs, feeding the hens and tending the kitchen garden. Several years of caring for Douglas after he suffered a severe stroke ended with his death in 1990, but Connie stayed in Ewell and continued with her many interests. Foremost amongst these was her involvement with her grandchildren and her extended family, who were attracted by her vivacity and sense of humour.

Unfortunately increased frailty and confusion prevented Connie's participation in many activities and eventually she was cared for at home by Olga, before transferring to Garth House Nursing Home in Dorking in 2005. Friends and family who visited her were impressed by the loving care she received there until her peaceful end on 22 December 2006.

*A Date for your Diary*

### FAIR SPRINGBOARD

Date: Saturday 12 May

Time: 10.00a.m. -12 noon

Place: St Mary's Church Hall

Cakes, Plants, Bric-a-brac, Books etc.

Refreshments

*Free admission*

This event is to help towards the running expenses of the  
SUMMER FAIR - 21 July

### Life (and Death) Matters

*Dilemmas for a modern enquirer*

Tuesdays evenings at 20.00 in the Parish Room

with **Dr Patrick Miller**

(formerly Principal of Esher College)

- 27 February** *Death and then What?*  
Eastern & Western attitudes towards "life after death"
- 6 March** *Modern Superstitions*  
Astrology, Spiritualism & ESP
- 13 March** *Poverty*  
Is the gap between rich and poor inevitable or obscene?
- 20 March** *Do We Need the Church?*  
Is belief a matter for the individual rather than an institution?
- 27 March** *Medical Dilemmas*  
Organ transplants, genetics, clones
- 3 April** *Media Ethics*  
Sensationalism and the abuse of privacy

*coffee from 1930*

### HOLY WEEK

Holy Week begins on 1 April, and full details will be in the April number of *Ewell Parish News*, which is due out on Sunday, 25 March. However, it will be sensible to give the details for Palm Sunday this month:

- 0800 **Holy Communion.** Sermon on *Christ loving*
- 0930 **Solemn Entrance of Palms, Sung Eucharist with St Luke Passion**  
Setting of the Eucharist: *Batten*, Short Service  
St Luke Passion: *Plainsong* [Traditional language]  
Anthem: *Ex ore innocentium. Ireland*
- 1100 **Choral Mattins** with Three Stations of the Cross and Music by *J S Bach*  
Anthem: *O bone Jesu. Dering*  
**Three Stations: The Last Supper, The Crucifixion, and the death of Jesus on the Cross**  
CONDUCTED BY IAIN MCKILLOP  
**Music:** Chorale (organ) and Chorale-Prelude on '*Christus der uns selig macht*'  
*Bach* hymn: *Herzliebster Jesu*  
Chorales (sung) and Chorale-Preludes on: '*Wenn wir in höchsten Nöthen sein*', '*Herzlich thut mich Verlangen*', and '*Ach bleib bei uns.*'

**SUGGESTED PRAYERS**

What can I say to you, my God?  
 Shall I collect together all the words that  
 praise your holy name?  
 Shall I give you all the names of this world,  
 you, the Unnameable?  
 Shall I call you God of my life, meaning of my  
 existence, hallowing of my acts, my journey's  
 end, bitterness of my bitter hours, home of  
 my loneliness, you my most treasured happi-  
 ness'?'  
 Shall I say: Creator, Sustainer, Pardoner,  
 Near One, Distant One, Incomprehensible  
 One, God both of flowers and stars, God of  
 the gentle wind and of terrible battles, Wis-  
 dom, Power, Loyalty and Truthfulness, Eter-  
 nity and Infinity, you the All-Merciful, you  
 the Just One, you Love itself?

*Karl Rahner S.J.*

O God, though our sins be seven,  
 though our sins be seventy times seven,  
 though our sins be more in number than the  
 hairs of our head,  
 yet give us grace in loving penitence to cast  
 ourselves down into the depths of Thy com-  
 passion.

*Christina Rossetti*

Lord Jesus, in your mercy heal us;  
 in your love and tenderness, remake us.  
 In your compassion, bring grace and forgive-  
 ness;  
 for the beauty of heaven, may your love pre-  
 pare us...

*Anselm*

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COFFEE MORNING 14 MARCH

Eve Myatt-Price will be giving a talk entitled  
"The Ocean Trip of Lily Victoria Johnston"  
on Wednesday, 14 March.  
Eve's talk will start at 11.00 and coffee/tea will be  
served beforehand.

Do come and join us



## FFEE MORNINGS

WE MEET EVERY WEDNESDAY  
FROM 10.30 am – 12 noon  
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DO COME AND JOIN US

## THE PARISH IN ACTION

### No.1: ARRANGING SUNDAY

#### c) Liturgical Allsorts: St Mary's at 1100

The past two items in this series have dealt with the early morning service and the Sung Eucharist at 0930, using as a basis the somewhat complicated-looking sacristy rota. There remain a further seven columns for a normal Sunday morning, and five of these relate to the very mixed pattern of services which we have at 1100. The remaining two columns deal with the monthly Eucharist at 1200, a service with a small but regular congregation, occasionally swelled by others who have, quite properly, felt like a lie-in. It normally takes place on the last Sunday of the month, and also on the Greater Festivals.

The 1100 slot at St Mary's on a Sunday morning is a good example of the varied approach to Christian Worship which has become characteristic of this particular church. It is sometimes thought by people outside the parish, who 'think they know', that St Mary's Ewell is an old-fashioned place, where they always use traditional language texts. (Even a visiting dignitary once checked with the Vicar before a service by asking, 'It is traditional language, isn't it?' - and was given a look.) Because the general feel of the services at St Mary's can be classed as 'broadly traditional' (e.g. at the modern language Sung Eucharist, with its ordered format, robed choir and choral music), it can still come as a bit of a shock when people encounter some of the features which occupy the 1100 slot.

At the time of the present Vicar's arrival in the parish in 1983 the 1100 service was being described as 'Family Mattins', a curious title, and also a curiously inaccurate one, because the structure of the service bore very little resemblance to any known service of the Church of England. It was reasonably well-attended, with a short act of children's worship (including what in Wales would be called a 'chat bach'), before they went off to the Sunday School. The Sunday School was later transferred to be concurrent with the earlier Sung Eucharist, and when that happened Mattins settled down to the predictable form of the simplified Prayer Book rite, which had normally been used only when the children were not present.

This change opened the door to the gradual transformation of the 1100 service into a multi-faceted slot for all the different

styles of worship, which now happen at this later point on Sunday mornings. The 'default' service is still Choral Mattins according to the rite of the Book of Common Prayer, which is attended by a faithful and regular congregation, and at which the parish choir is in attendance. It is a structured, Biblically-based service, with an anthem, formal prayers, and generally a slightly

longer sermon than is often possible at the more tightly-packed Sung Eucharist earlier in the day. In recent years the sermon has tended to come at the very beginning of the service, for very practical reasons to do with the choristers having an adequate break between the services, and possibly checking on some of the Mattins music in the choir vestry. The basic structure of Mattins enables certain occasions to be very easily 'taken into the system': last month we had 'Valentine Mattins', and in November we have the enormous Remembrance Sunday service, which is Choral Mattins preceded by the Act of Remembrance. Very occasionally Choral Mattins becomes what is informally known as 'Village Mattins', when the choir is not present, probably

because they are singing Choral Evensong on that day. On such days it is just like what one might expect at a village church in 'Market Bampton on the Wold': simple congregational hymns at a said service, conducted entirely in the nave. This year during Lent there is yet another variant: on two occasions there will be Choral Mattins with certain Stations of the Cross and music by J S Bach: chorales and chorale preludes relating to the actual Stations.

If Mattins, in some form, comprises about half the slots at 1100 during the year, it is replaced by some very different alternatives. First of all, there is Mattins and Holy Baptism, which occurs about four times a year. (Holy Baptism moves around the various Sunday services.) In this instance it is the modern rite of Common Worship which is used. The choir is not on duty, and all the singing is congregational. Metrical canticles are used in place of Anglican chants (for obvious reasons), and all the hymnody is simple and familiar, and generally sung with great gusto, after the Vicar has harangued everyone beforehand about lifting up their voices. There is a distinctive atmosphere to these services, which somehow manage to combine solemnity and celebration, informality and simple dignity. It is perhaps the most popular slot for Holy Baptism, and it is quite normal for the congregation to be in the region of 150 or so.

Then there is one very traditional monthly feature. Generally on the third Sunday of the month, there is Sung Eucharist according to the rite of the Book of Common Prayer. This was introduced quite soon after the time when 'Family Mattins' was abandoned. The reality of life was that there were three distinct congregations on a Sunday morning, and any cross-fertilisation was virtually non-existent. In some ways they represented different strands of the Church of England: there was a Eucharistic congregation at 0930 (and of course at 0800), and there was a Mattins one at 1100. Many churches only offered the one item, and when that item was 1100 Mattins it was more often than not the case that on one Sunday in the month they had Sung Eucharist (often rather quaintly called 'Choral Communion'), presumably because there was no opportunity for a Mattins congregation to receive the sacrament, unless they also went - or went instead - at 8 o'clock. Sometimes it was the thin end of the wedge, when the Vicar had plans for introducing an earlier Sung Eucharist. At all events this was a comparatively late developer at St Mary's, and it is conducted not according to the strict letter of the Book of Common Prayer (as happens here quarterly at 0800), but as it was at roughly the period when the modern revisions started. In fact, the 0930 at St Mary's in (let us say) 1960 would be roughly the same as the 1100 Sung Eucharist is now. It is celebrated 'eastward-facing', the liturgical colour sequence is 'Old English', the chant is Sarum not Roman, and of course it is in the traditional language of the Prayer Book. In many ways it is more than a trip down Memory Lane; by its very different style and presentation it witnesses to the fact that Christian worship has changed immensely during the past half-century. The service possesses a dignity of its own, but it is a very different world from the Eucharist as it is celebrated at 0930.



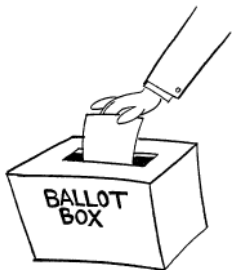
However, the majority of other occasions at 1100 are at the other end of the pendulum's swing. These are the much more informal services of Christian Family Praise. The words are carefully chosen: it is not a service for 'families', but a service of praise held within the Christian Family. (It is a sad fact that the word 'family' can now actually sound exclusive, and the word needs to be used with care; the title of these services can furnish a constructive ambiguity.) All sorts of different services come into this category, and the majority of them are the product of the fertile minds of Kathie Burgess (who is in charge of 'Children's Hour') and Vicky Gocher. The choristers sing at these services. We have had in this slot such things as a 'Candle Mass' (a simple Eucharist in February to mark the Presentation of Christ), the Mothering Sunday service with its presentation of flowers, a May Procession in honour of Our Lady, 'All creatures great and small' in the early summer (a service to which pets are invited - and one which is visibly growing each year), a Harvest Gift service, a service for Advent, and other services in different years. On these occasions the children of 'Children's Hour' (formerly the Sunday School) return to their old 1100 slot. However, the largest of all these services is not in the Mattins slot at all: this is the enormous 'Arrival at Bethlehem Service' in the afternoon of Christmas Eve, which now attracts a congregation of about 280.

There is another mixed category of 1100 services. Usually a week or so before Holy Week, the service takes the form of The Reading and Music of the Passion. This year we also had a Festival of Nine Lessons at Epiphany. Then there is usually 'basic Mattins' on the Fourth Sunday in Advent (still 'choral' however), lasting just about ten minutes, and then followed by the General Decoration of the church for Christmas. On one occasion in the year the service does not take place at all: this is because it has been found that 'Sunday at 1100' is the most convenient time to elect churchwardens and to have the Annual Parochial Church Meeting. The Mattins congregation is most wonderfully adaptable and generous, and they give up their morning service once a year with a good grace. On the days when Mattins is replaced by something else, the statutory service itself is said first thing in the morning at 0700.

Many places have ditched Sunday Mattins, in order to have just one main service on a Sunday morning, with everyone worshipping together. Then they begin to talk about having it a bit later, say 1000 or 1030. However, once the decision is taken to have a principal Eucharist at a later time than 0930, it is not really possible to have a later morning slot in which to do other things, and an opportunity is lost. Starting services at 1130 or later is not generally practical. Our arrangements at St Mary's have given us the opportunity to have a whole range of different forms of Christian worship at the 1100 slot. The regular 1100 congregation encounters all these features, and in recent times it has been good to see members of the 0930 congregation staying on for coffee, and then returning across the road for some distinctive act of worship.

Some years ago the Vicar mentioned to another priest that at St Mary's we still had Choral Mattins as well as the Sung Eucharist on Sunday mornings, and got the silly reply, 'Whatever did you do in a former life?' It really was a silly thing to say, when one thinks of how our Mattins slot is actually used,

and of the large numbers of people who are reached through some of the distinctive acts of worship which take place at this later time on a Sunday morning. In any case, Church of England Mattins is a service of simple dignity and Biblical spirituality, and the Queen goes to it every Sunday.



### Postcard From Amman

Dear Friends

February 2007

*It is Friday evening and the weekend started 24 hours ago. The working week here in Jordan is from Sunday to Thursday. In keeping with Jewish tradition, Church services take place on a Saturday.*

*Today I walked into a mosque. The interior included two rather ornate pillars, a Grandfather clock and a Muslim cleric speaking at a microphone. The prayers and the address were in Arabic and transmitted to the outside world through the microphone. Striking was the absence of chairs and of women. The atmosphere seemed informal. Men free to come and go as they pleased.*

*In Jordan two percent of the population are Christians. In Amman, there is one Anglican Church, called the Episcopal Church of the Redeemer, where I shall attend an "all age" service tomorrow. There are in total 31 Anglican Churches in the Diocese of Jerusalem, covering Israel, Palestine, Lebanon, Syria and Jordan. This environment has concentrated my mind. My resolution is to forget the petty squabbles that divide Christians.*

*Best wishes to you all in Ewell and I look forward to see you at Easter.*

*Adam Powell*

### LENT LUNCHESES 2007

Dates: Wednesdays- March 7, 21, 28

Time: 12.15 p.m. – 1.45 p.m.

Place: St Mary's Church Hall, Ewell

Cost: £3.00



These lunches are part of our Lent Project to help build a stone Church in our twinned parish of Corriverton, Guyana

♥♥♥ Love is a Many Splendoured Thing ♥♥♥

Choral Mattins at Valentine-tide (on 11 February) concluded with a spine tingling moment for many married couples with the playing of the Wedding March from "Midsummer Night's Dream" by Mendelssohn. A congregation of about 100 made up of Mattins regulars and invited couples enjoyed reliving moments from weddings at St Mary's. Planning for this event started many months earlier when those who had been married at St Mary's were invited to return and celebrate their special day.

It was good to see so many smiling faces and their pleased reaction to the carefully selected hymns and music. The final hymn "Love divine, all loves excelling" generated some hearty singing and "hand holding". A favourite hymn at weddings, it recaptured for many a magic moment of their own marriage service.

The plan, generated from an idea by David Crick, involved inviting by letter all who had been married in St Mary's in the last three years, although couples married

earlier were welcome to attend. In this latter category Pamela and Eric Ralph who were married at St Mary's by the Rev. Paul Davis, some 56 years ago, were welcome visitors. (Thanks to Margaret Howard for letting them know!).

The full choir sang beautifully led by Julie Ainscough. The organ, played by Jonathan Holmes, had an opportunity to display its worth. The Vicar delivered a thoughtful and pertinent sermon. After the service there was a chance to catch up with old friends and meet new additions to some of the young families, over a glass of wine and canapés in the church hall. This had been specially decorated in a St Valentine's theme in pinks and reds with many hearts and flowers. Thanks go to David and Melanie Crick who managed the bar and Jenny Dance for preparing the food.

Comments from those who attended the service were very positive. Is this special service likely to appear in St Mary's calendar again? I do hope so!



**A Sense of Gratitude**

I thank you, Lord, for eyes that see  
The ladybird, the redwood tree;  
The Christmas crib, the mountain snows,  
The flying planes, the lovely rose.

I thank you, Lord, for ears that hear  
Loving parents' voices dear,  
Music, laughter, church bells rung;  
Birds at dawn and carols sung.

I thank you, Lord, for tongues that taste  
Cherries, plums and lemon paste;  
Easter eggs and Christmas cake,  
Vanilla ice with chocolate flake.

Thank you for noses, Lord, that smell  
Pine trees in a mountain dell  
Pencil shavings, new mown hay,  
Old books, old letters packed away.  
Steaming coffee, sweet perfume.  
Lanes where honeysuckles bloom.

Thank you, Lord, for skins that feel  
The summer's warmth from head to heel;  
A lover's kiss, a daughter's hug,  
A grandchild's clutch, a woollen rug.  
Hot water showers, a wriggly pup -

How overflows, dear Lord, my cup.

P.M.

**Who's for Football?**

*Clubs formed with faith at their roots*

**Aston Villa** founded 1874 by members of the Aston Villa Wesleyan Chapels' bible class.

**Barnsley** formed 1887 by Tiverton Preedy, assistant curate at St. Peter's Church.

**Birmingham City** formed 1875 by choirboys at Holy Trinity Church

**Bolton Wanderers** formed 1874 for boys at the Christ Church Sunday School

**Everton** formed 1878 by boys from the bible class at St Domingo's Chapel .

**Fulham** Inspired 1879 by John Henry Cardwell, curate of St Andrew's Church.

**Manchester City** formed by working men's group at St Mark's Church, West Gorton, 1879

**Queen's Park Rangers** dates back to St Jude's Institute FC, formed in 1885.

**Southampton** formed by the Young Men's Association at St Mary's Church, 1885

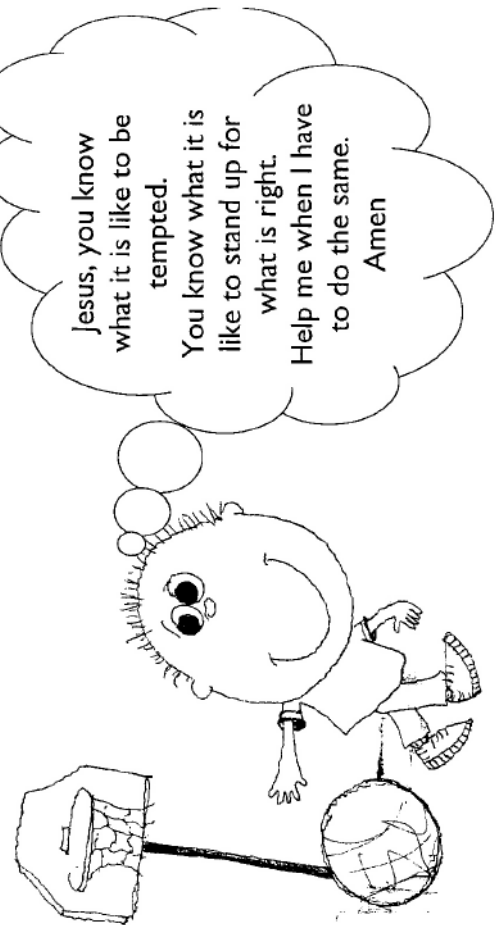
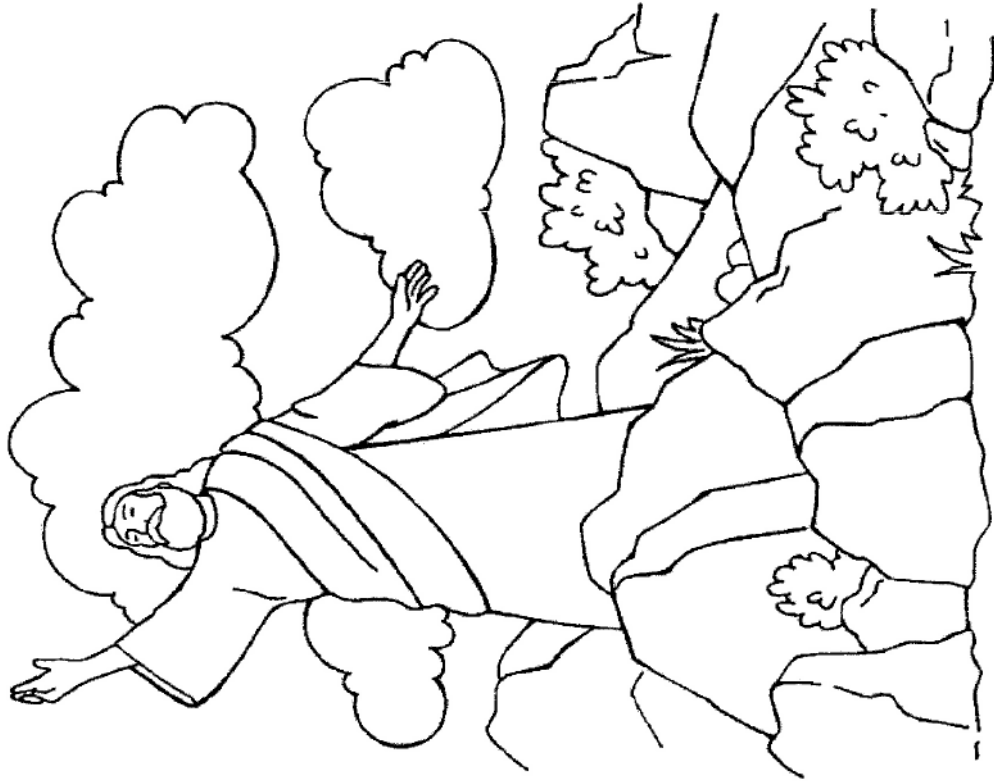
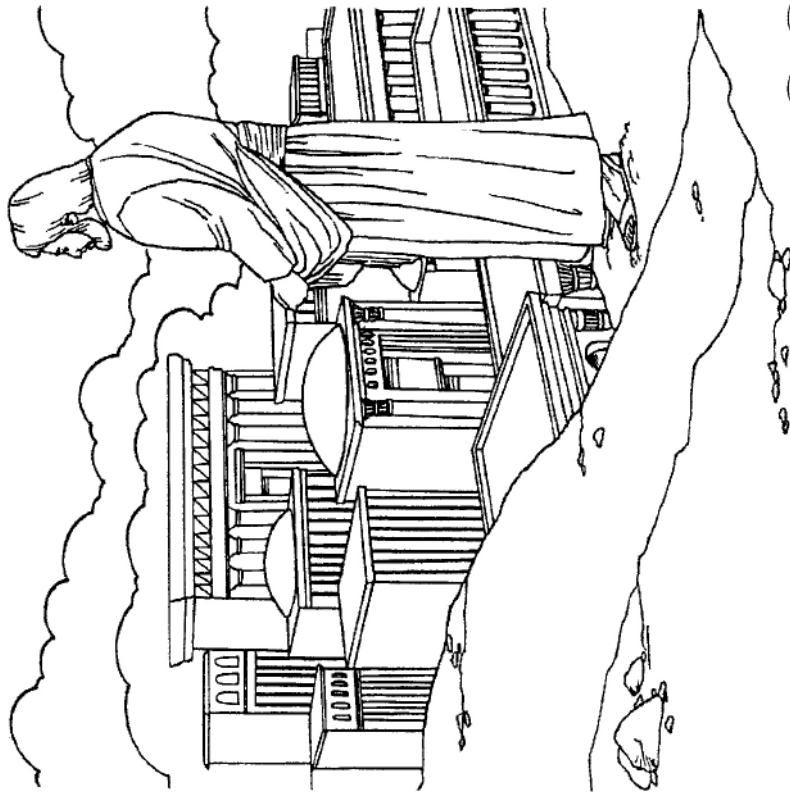
**Swindon Town** proposed 1879 by William Pitt, curate of Christ Church.

**Tottenham Hotspur** formed 1882 by members of the bible class at All Hallows Church.

Pages 9 and 10 can be cut out if needed

# Young Church Mass

25<sup>th</sup> February 2007: First Sunday of Lent; Luke 4:1-13

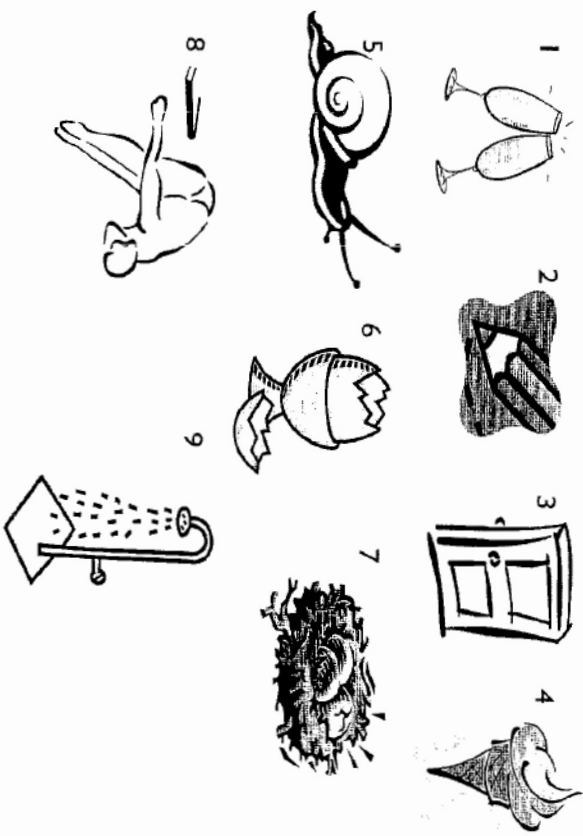
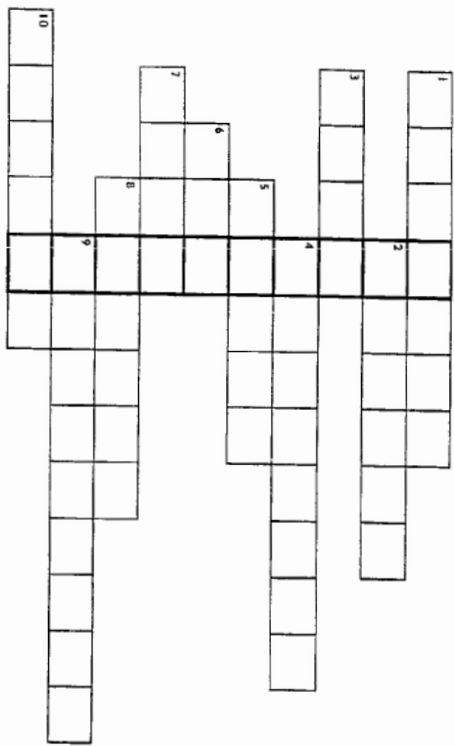


Jesus, you know  
what it is like to be  
tempted.  
You know what it is  
like to stand up for  
what is right.  
Help me when I have  
to do the same.  
Amen

Jesus went into the wilderness for 40 days

Today is the first day of Lent. The word Lent comes from the old English word "Lencten"

Use the clues to find out what the word Lent means



Jesus was tempted to use his powers in the wrong way. What were the three tests he had to face?

To turn stones into

To become      of the world, and stop worshipping God

Luke 4:5-7

To jump off the      and let the angels catch him

Luke 4:9

Did Jesus choose God's way?

Find out why Jesus went into the wilderness by cracking the code

a	b	c	d	e	f	g	h	i	j	k	l	m
☉	☽	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒
n	o	p	q	r	s	t	u	v	w	x	y	z
■	□	□	□	□	◆	◆	◆	◆	◆	☒	☒	☞

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19 January	Henry Khalil Beidas, aged 86
30 January	Patricia Florence Margaret Welch, aged 77
13 February	Elizabeth Anidjah Romain, aged 84

## WHICH SIDE ARE YOU ON ?

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Happy are the "pushers": for they get on in the world.

Happy are the hard-boiled: for they never let life hurt them.

Happy are they who complain: for they get their own way in the end.

Happy are the blasé: for they never worry over their sins.

Happy are the slave-drivers: for they get results.

Happy are the knowledgeable men of the world: for they know their way around.

Happy are the trouble-makers: for they make people take notice of them.

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# Calendar for March



- Th 1 1200 Yr Offeren (*Mass in Welsh on St David's Day*)  
 F 2 1200 Holy Communion (*with St Mark Passion*)  
 S 4 **SECOND SUNDAY IN LENT**  
 0800 Sermon on *Christ Listening*  
 0930 Sermon course on *The Lord's Prayer* continues  
 No.5: *Our Bread*  
 1100 Choral Mattins with Stations of the Cross (the Three Falls) and Music by J S Bach  
 M 5 Holy Communion to the housebound  
 T 6 1000 Holy Communion  
 1930 for 2000 **Life (and Death) Matters** Lent discussion led by the *Reverend Dr Patrick Müller*  
**Modern Superstitions - Astrology, Spiritualism and ESP**  
 W 7 1215-1345 LENT LUNCH in the Church Hall, in aid of our Lent Project  
 F 9 1200 Holy Communion (*with St Mark Passion*)  
 S 11 **THIRD SUNDAY IN LENT**  
 0930 Sermon course on *The Lord's Prayer* continues.  
 No.6. *Pardon and Peace*  
 1100 Sung Eucharist and sermon (Prayer Book rite)  
 (N.B. Not the 'third Sunday'; special service next week)  
 M 12 2000 Meeting of the Finance Group  
 T 13 1000 Holy Communion  
 1930 for 2000 **Life (and Death) Matters**  
**Poverty - Is the gap between rich and poor inevitable or ob-scene?**  
 W 14 1100 Eve Myatt-Price speaks to the Wednesday Coffee Morning on 'The Ocean Trip of Lily Victoria Johnston'  
 F 16 1200 Holy Communion (*with St Mark Passion*)  
 S 18 **FOURTH SUNDAY IN LENT Mothering Sunday**  
 0800 Sermon on *Christ Illuminating*  
 0930 Sermon course on *The Lord's Prayer* continues  
 No.7: *Deliverance in time of trial*  
 (The remaining sermons in this course will take place some time after Easter)  
 1100 Mothering Sunday Service with the Distribution of Flowers. All-age service of Christian Family Praise  
 T 20 1000 Holy Communion  
 1930 for 2000 **Life (and Death) Matters**  
**Do We Need the Church? Is belief a matter for the individual rather than an institution?**  
 W 21 1215-1345 LENT LUNCH in the Church Hall, in aid of our Lent Project  
 F 23 1200 Holy Communion (*with St Mark Passion*)  
 S 25 **FIFTH SUNDAY IN LENT**  
 0800 Sermon on *Christ forgiving*  
 1100 The Reading and Music of the Passion  
 This year: The Passion according to St Matthew  
 1200 Holy Communion  
 1800 Stations of the Cross  
 T 27 1000 Holy Communion (of the Annunciation)  
 1930 for 2000 **Life (and Death) Matters**  
**Medical Dilemmas - Organ transplants, genetics, clones**  
 Note: The final session will be on Tuesday, 3 April. Title: **Media Ethics - Sensationalism and the abuse of privacy**  
 W 28 1215-1345 LENT LUNCH in the Church Hall, in aid of our Lent Project  
 F 30 1200 Holy Communion (*with St Mark Passion*)

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