



EWELL PARISH NEWS



The monthly newspaper of St Mary the Virgin

No.412

May 2007

60p

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

The Light of the World

In almost all the world's trouble -spots the motivation of the participants is control of resources. Very often the cover is religion, nationalism or both. The driving-force becomes hatred along the road to violence.

Through these convulsions the saddest thread is always the condition of the poor. Darfur is the name of the place which sums it all up at the moment. Aid agencies, many motivated by Christian impulse, are doing what they can to alleviate the distress.

Yet it is doubtful if Jesus really meant His followers to be only a kind of mopping-up operation for the world. He certainly wanted the wounded to be tended, prisoners to be visited and the poor to be assisted. But He wanted much more that the hearts of men and women should be so changed that their natural lust to control resources became an impetus to share them and so avoid the conflicts which deface humanity.

It so happens that this present moment in history gives us a very clear opportunity to push hard for Jesus' common-sense to be applied to world affairs; climate change, declining resources, religion, are all admitted as major players in political activity.

The world's drinking water is running out (!), disease is decimating Africa, there are more prisoners in prison than ever before, crookedness abounds- chaos ensues.

We need to say clearly - "Look to Jesus".

If people say, "Rubbish!" we need to say "OK. What's the alternative?" when they give their alternative we need to say, "Fine. Apply it."

If they're serious enough to ask what we actually mean by "Look to Jesus", we need to stick to the stories He told and



His promise of help. For the simple truth is that none of us can live anywhere near the way He wants without His continuous help.

This all sounds simple and straight forward yet the fact remains that many people do not want to change and share.

The United States of America, arguably the finest Enlightenment project of the last two hundred years, with religion and state firmly differentiated, exemplifies this peculiar problem facing Man.

Intelligence, information and education tell us it is possible for humans to share the earth's resources and live in harmony. Equally they tell us that if we don't share, a horrific future looms.

It is a straight step to deduce, **EVEN IN POLITICAL TERMS**, that we need something which can change the hearts of political leaders and turn them from their present confrontational courses.

We give out that that something is Jesus. It is not us, our church, our history, our anything. It is a Person Whom We Follow. Indeed, we almost have to say, "Please, please do not follow us, follow Jesus."

Following Jesus means giving up control of our natural motivations and using our resources according to those stories He told. Imagine the world we would have if politicians were so disposed! But we've got to stop imagining it, and somehow bring it about, for the sake of the poor.

And the first step seems to be to love politicians. This is probably best done in silent prayer. For almost anything we say will be seen as part of the simplistic, untruthful, sound-bite culture that gives space to The Da Vinci Code, The God Delusion and The Gospel According to Judas.



THE VICAR writes

ASCENSION AND PENTECOST

Over the years I have not often written about these two festivals of the Church, both of which fall during this month, so perhaps this is a suitable time to do so. Sometimes my monthly column is 'parish pump', sometimes it is on some wider topic, and sometimes it has a more devotional approach. This month I go on to reproduce some words, slightly altered, which I wrote about these two great feast-days some time ago in the *Weekly Notes*, not least because there is much else about 'the little Sunday paper' elsewhere in *Ewell Parish News* this month. Pentecost is the second most important festival of the Christian Year, as it leaves us with the power to work out the new life of Easter in God's world. It occupied an important place in popular culture in this country until the politically inspired May Bank Holiday forced the nearby 'Whit Weekend' to be abandoned in favour of a 'Spring Bank Holiday.' Until then Whitsunday was something of a fiesta time, with such things as the Whit walks in the north of England and Sunday School Whitsun Treats. Small wonder it normally seems to be just an ordinary Sunday to the wider community, though one which is generally part of the Half-term holiday. Ascension Day has also fared badly, but for totally different reasons. Once the Church started celebrating the Eucharist in the *evening* in the mid-twentieth century, there was no need for 'church children' to be got out of school on Ascension Day morning in order to go to church, and the inevitable happened: they didn't go at all. However, 'Risen, ascended, glorified' is the last line of a powerful and much-loved hymn, and it reminds us that Ascension Day is primarily about the eternal exaltation of the victorious Christ, rather than a time for commemorating the last appearance of the risen Christ. Here are the two passages from the *Weekly Notes*:

ASCENSION

The exalted Christ of Ascension Day proclaims the glory of man as well as the glory of God. On earth, 'Glory to Man' is at best wishful thinking - though many have wishfully thought it quite a bit - and at worse quite blasphemous. In heaven, on the other hand, 'Glory to Man' is a true and wonderful reality, and that, in the end, is what the festival of Ascension Day is all about. In the heavenly realms, in our glorified human nature, is the Man, the one who proclaims restored humanity in his risen body glorious. He ever proclaims this before the Father, and until the end of time he also proclaims it through his Church to all who share that humanity of his in every age. The Christian doctrine of the Ascension of Christ is not so much telling us that after his passion Jesus went home to live happily ever after. In its simplicity that view is partly right, but most certainly it does not tell us the whole story. Our humanity in Christ is now at the heart of the Godhead, 'where he ever lives to make intercession for us', as he holds us all in his heart.

That is primarily what Ascension Day is all about. It is primarily about *mystery and majesty*, and not about *methods and mechanics*. The *mystery* lies in the reality of our humanity being incorporated into the divine, as our human nature is raised and transfigured in the person of the victorious Christ. The *majesty* lies in the kingship of Christ, seated in glory at the right hand of the Father (as we say in the poetic and visionary language of the Creed); he is the universal King, and he is the Lord

St Mary the Virgin
EWELL PARISH CHURCH

020 8393 2643

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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

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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of the Church. As the ancient Easter hymn puts it, 'The Prince of Life who died reigns immortal.' The Scriptures give us the accounts of the Ascension, as they were understood by St Matthew, and - more pictorially - by St Luke. For St John there is no Ascension, for the risen life of Christ blends into his mystical body, the Church. (The account at the end of St Mark's gospel is secondary.) All the scriptural accounts of the methods and mechanics of Christ's Ascension are in the end only the devotional supports and signposts to the greater reality itself. That reality lies in the Christian assertion that the living Christ now reigns eternally in glory, and 'ever lives to make intercession for us', as the Letter to the Hebrews assuringly and confidently states. Ascension Day proclaims Jesus Christ the King of Glory, who as the first-begotten from the dead has taken our humanity into the heart of the Divine. It all proclaims the triumph of the love of God; and Jesus has done it all, here on this earth, and in the reality of our human nature. His is the victory; his is the glory. Praise him.

PENTECOST

A remarkable book was published in 1939 by a remarkable man. He was a lay theologian, who spoke like a barrow-boy from Petticoat Lane, but whose words were grace and holiness. The book was called 'The Descent of the Dove', with the sub-title, 'A History of the Holy Spirit in the Church.' In its opening pages, Charles Williams (yet another Williams of the Church of England) describes the events of the fiftieth day of resurrection life as 'the opening of the heavenly Secrets.' To the ravished disciples was unfolded the secret of the Paraclete - the Comforter - who came upon them with amazing grace. In Williams' words, 'The Church, itself one of the Secrets, began to be,' and the significant thing was that the Spirit 'took his own means to found and to spread Christendom before a single apostolic step had left Jerusalem; it prepared the way before itself.' The account in the Acts of the Apostles gives us a picture, enriched with imagery and symbol, of the Spirit-filled apostles. Charles Williams bids us look at all the visiting overseas Jews (and others too - remember the proselytes, who give us the first hint of a Gentile mission for the Church), who caught something of the Pentecostal vision and experience, and who would return to their own lands, having both seen and heard the wonderful works of God. But the real work, the Lord's work, was accepted by the small, Spirit-filled apostolic band. Beginning with them, and starting from Jerusalem, resurrection life in the power of the Holy Spirit was to be preached throughout the world, beginning from Jerusalem. Every Pentecost we are reminded that we have a new vernacular of faith and love to speak to a world that waits to hear. The psalmist's words from the great psalm of God's love in creation (Psalm 104) give us what has long been the classic prayer of Pentecost: 'Send forth your Spirit, O Lord, and renew the face of the earth.'

Bishop Eryl Thomas, who died a few years ago at a great age, once maintained in a sermon that Whitsunday was in fact the greatest of all the festivals in the Church's year, because, he said, 'What would Christmas and Easter be, if we did not have Whitsun to make the incarnation and the resurrection truly powerful and present in human history through the Church? Indeed, if our understanding of 'Holy Spirit in Holy Church' means anything at all, it must surely bring home to Christian people that the Church of God is no human invention, no cosy religious club, but a most wonderful and sacred mystery, ever relying on the grace of God - through the operation of the Holy Spirit - to lead God's people into all the truth, so that they come to know God more clearly and deeply, and serve him more faithfully, as in prayer and sacrament they are guided and empowered by God, who is proclaimed at Whitsuntide as the 'Spirit of mercy, truth and love.'

AND FINALLY...

We had a lovely Holy Week and Easter at St Mary's. Those who laboured in church on Holy Saturday morning to make the place look beautiful for Easter certainly succeeded in doing just that, and they deserve our best thanks. Kathie and Ian Burgess have once again given us a *continued on page 7*

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THE PARISH IN ACTION

No.1: ARRANGING SUNDAY

e) The Weekly Notes and other 'Sunday bits of paper'

This is the last but one of 'No.1'. Next month the series will deal with the arrangements for Special Sundays and Festivals, and 'the Occasional Offices.' To repeat some words from last month: 'Whilst there is clearly much more to say about *The Parish in Action* than just talking about arranging Sunday, the fact remains that the arranging of our worship and the offering of it remains the first claim on the activity of any parish church. All churches are centres of worship and mission, but the worship comes first. Most of the 'mission' is not dependent upon the church building; in normal circumstances the worship always is.'

Now this affects all sorts of practical points. The 'front end' of St Mary's does not lend itself easily to having large screens on a regular basis for the words of hymns and that sort of thing (even if we wanted to have them), because the architectural design and lay-out of the church means that those in the chancel would not be able to see the screen, and the altar would probably be hidden from sight. Furthermore the days have long since gone when it was possible to have the full text of the service in one book, and with the hymn-book bound up with it. Those days are not coming back anywhere. Also, with a three-year cycle of readings at the Eucharist, and a different system at 1100, not to mention the fact that we have six hymn-books in use at St Mary's (though seldom more than one at any one service), it is simply not possible to have services which do not need some printed matter to deal with the actual running-order. There are, for example, many alternative options in 'Order 1' of the Eucharist; some indication needs to be given as to which ones are being used on a particular day. The alternative is for every single thing to be announced: 'the next item on the programme is...', or words to that effect. This particularly affects the movement of the Eucharist, which is an *actio* (something we actually 'do'), when item should follow item seamlessly - something which should be almost second nature to regular worshippers.

So we have the '*Weekly Notes*.' They arrived during the present Vicar's first year in the parish. He expressed surprise to the PCC soon after his arrival that there was no hand-out on a Sunday giving service details and notices, though no-one seemed to think it in any way odd. However, a Sunday bulletin of some sort or other was already by that time a normal feature in probably the vast majority of Church of England parishes; indeed there were Weekly Notes in the Vicar's first parish in Cardiff twenty years earlier in 1963. Anyway the Notes duly arrived at St Mary's, to the accompaniment of a few grumbles, but they have come to stay. A file exists in the office, with all the Notes since 1983, and it is interesting to see how they have evolved over the years. By and large, the nature of the content has remained much the same, but the technology has certainly improved considerably. We have come a long way since the Notes were produced by the late Mr Jack Snow on a hand-operated duplicator in his house. One cannot begin to imagine the number of times his arm must have turned the

handle over the years. The Notes are now produced in the office on modern and efficient equipment. The actual compilation and production of the Notes has varied over the years: the 'Vicarage and Jack Snow's house' arrangement lasted for some years; then at a later stage everything was done in the Office; at another stage a churchwarden did the actual layout; and at present the material is produced on the Vicarage computer, and the Administrator does the actual printing in the office.

The Notes exist to be a general guide to the services, and to give information about other services, events and notices. Taking a fairly typical example, one might expect to find the following items on a normal Sunday. Headings, dates, and 'pretty masthead' need no explanation, though sometimes the Sunday title is significant. One might come to church thinking it is an ordinary Sunday, but a glance at the Notes immediately reveals in bold capitals that the day is, in fact, the Dedication Festival (or whatever). Now and again there is the mention of sponsorship. Clearly the Notes cost a certain amount to produce: time is one thing, paper is another. Members of the congregation sometimes announce a domestic event in this way, perhaps celebrating a Ruby Wedding or whatever. (It all helps, of course.) Sometimes there is mention of Flower Sponsorship. Then there is usually a paragraph, generally of either a devotional nature, or else something to do with some feature of the particular Sunday. More significantly, perhaps, is the next regular section: 'Our prayers today.' This systematises our formal prayer for each Sunday, in which we always pray for our own church and parish, a part of the worldwide Church, some feature of Diocesan life, and an area of parish activity and a particular street. All these, of course have to be culled from the appropriate lists. The running-order of the services follows. In the case of the 8 o'clock service this is very straightforward. Two or three basic page numbers are all that are required. (There are times when the Compiler has wished that all the services were so easy.) It is the Sung Eucharist which normally takes the most time to devise and lay out. There are lists and rotas to consult dealing with the hymns and music or the identity of the preacher of the sermon - indeed, the hymn lists are all on the computer since 2003, something which will always be useful in later years; there are readings papers to consult; various page numbers from *Common Worship* to be correlated, and sometimes the words of anthems need to be printed out. Sometimes various explanatory points need to be inserted, or variations highlighted, but there are various templates available on the computer to make this side of things much easier. There is generally at the beginning a 'box' giving general points about the service, such as what the musical setting of the Eucharist is, or which hymn-book is being used, if it is something other than *The New English Hymnal*. From time to time the 0930 service has some features which are so distinctive that the whole service needs to be printed

Continued on page 8

SUGGESTED PRAYERS

Lord ever gives -
 Forgives - outlives-
 And ever stands
 With open hands,
 And while it lives,
 It gives.
 For this is love's prerogative -
 To give - and give - and give.

Anonymous

Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made:
 Our times are in His hand
 Who saith 'A whole I planned,
 Youth shows but half; trust God: see all nor
 be afraid!'

Rabbi Ben Ezra

God of all ages,
 who through your Son, Jesus Christ, draws
 all to the truth of our oneness in your image:
 heal the wounds we have inflicted on each
 other in the name of religion,
 and lead us to peace.
 Amen.


Robin Eames

Lord, it is so easy to take the moral high
 ground. Give us the humility and the under-
 standing to see beyond other people's actions
 to the human reasons behind them. Help us
 to ask for forgiveness ourselves and to give it
 generously.

Lord, we give thanks for the great host of
 brave people whom death itself could not si-
 lence. May we do our part to keep their vi-
 sion alive.

O Lord, who has taught us that all our doings
 without charity are nothing worth: Send the
 Holy Spirit and pour into our hearts that
 most excellent gift of charity, the very bond
 of peace and of all virtues, without which
 whosoever liveth is counted dead before thee;
 Grant this for thine only Son Jesus Christ's
 sake. Amen

*The Collect for the Sunday called Quinquag-
 esima*





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DO COME AND JOIN US

2 May **Coffee morning** in aid of Mayor's chosen charities: *Multiple Sclerosis, The Butterfly Appeal, The Ewell Parochial Trusts (we are planning a raffle, so donations for prizes will be gratefully received)*

9 May **The Vicar** will be giving a talk entitled "Regulations, Responsibility, & Red Tape"

21 June **Coach outing to Eastbourne**
There still some seats available price £10 each. If you would like to join us, please give your names together with the money to Joan Boulden at a Coffee Morning or in church on Sunday or to Lynne Yuille in the office as soon as possible. The last day for booking is Wed. 23 May, subject to seat availability

Going Loopy Round London

Having reached the age of retirement David and I decided that we could indulge in our hobby of walking more often. In working days this hobby took us all around the country from the Pennine Way to the South West Coast Path. We were looking for a long distant path nearer home when walking through Bourne Hall gardens one day we came across the London Loop. The Loop runs around London just inside the M25, using mainly foot paths to travel from Erith on the south bank of the Thames around London



to Purfleet on the north bank. The Loop is about 150 miles long with a short section passing through Ewell on its way to Kingston.

The Loop can be reached easily via the rail and tube network as most sections start and finish close to stations. The walk is broken into sections of about 10 miles although you can go further or reduce the length according to energy and the weather. There is no requirement to follow the sections in order and we began one sunny Sunday afternoon after church with the local section from Bourne Hall to Kingston Bridge. Further sections have followed, some with our friends Gilda and John, and we have now completed almost half of the walk.

Most days have provided additional interest apart from the general ambiance of the area and scenery. The official 'first' section of the walk from Erith was marked by a rapid re-routing due to pile driving into the banks of the River Darent and an altercation with a rather irate official. It was interesting to discover that in mid-Victorian times Erith tried to become a seaside resort with pier and promenade, which remain today. We met a fisherman by the River Cray who although "catchless" that day described a pool further along where there were pools full of fish (crayfish?). We didn't see any!

We visited the delightful Hall Place started in 1540 by a ex-Lord Mayor of London. This lovely timber framed building and museum made a welcome break from the chilly October air. You will be pleased to know that the green parakeets are plentiful in the Bexley to Petts Wood area. In Petts Wood there is a memorial sundial to William Willett, an advocate of British Summer time (see photo).

The walk follows footpaths with very little road walking considering the proximity of London. Winter mid-week walking means that you encounter few people apart from the occasional dog walker. You may be surprised to learn that there is a strip of parkland right at the end of the main runway at Heathrow with natural ponds and a picturesque stream. It is however, a rather a noisy spot. I thought that the planes were in danger of touching my head as they approached the airport.

Now that Easter is over, we are keen to pack our sandwiches and set off on the next adventurous section of the walk and discover some of the other secrets of hidden London.

JD

Girls' Night Out 2: *Exercising the little grey cells*

It was cold and windy outside, but inside the Church Hall there was a great deal of hot air as our Toddler Mums battled with a pretty challenging warm-up round of our quiz. Well, how are your "ologies"?? How about the ology for the study of life on other planets, or fruit, or moneyboxes to name but a few?! (*Answers below*). Somehow nous and serendipity triumphed and the groups, much to their surprise, clocked up very creditable scores on this table round.

Fortified by food and wine, they all did very well on the other four rounds. Knowledge of TV programmes and celebrities is good – not to say excellent! And Jokers were strategically played resulting in a draw for two teams.

We all had a great deal of fun. We talked and laughed a lot and everyone joined in thanking the leaders for organising and running yet another enjoyable evening.

We look forward to *Girls' Night Out 3* later in the year when we hope to take up some of the suggestions made for demonstrations and talks.



QUIZ ANSWERS: Exobiology, Argyrothecology, Pomology

She came to me one winter's day

With sodden fur and hungry eyes
She came to me one winter's day.
A plaintive mew, an opened door
And in walked a pathetic stray.

Restored to health with food and warmth,
Her sinuous gait and silky fur
Completely stole my heart away
As did her gently throbbing purr.

Near me she'd sit, with folded paws,
When she had cleared her well-filled dish;
A toilet followed, then a sigh,
Then sleep, perchance to dream of fish!

For several years, to my delight,
The stray with no name stayed with me;
She blossomed into a fine cat
So "Blossom" she then came to be.

Of all the cats that I have known
I've loved enchanting Blossom best
I mourn for her now that she's gone
To find her final feline rest.



E. M. Myatt-Price

THE 2007 SERIES OF ORGAN RECITALS AT ST MARY'S, EWELL

Saturday, 19 May at 19.30

JONATHAN HOLMES

plays

'GREAT TOCCATAS, MARCHES AND ADAGIOS'

ON THE MIGHTY 1889 FATHER WILLIS ORGAN

Programme:

J S Bach: Toccata and Fugue in D minor (*The famous one!*)

Samuel Barber: Adagio

Mendelssohn, arr. Best: 'War March of the Priests'

Grainger, arr. Stockmeir: 'Handel in the Strand'

Saint-Saens: Adagio from Symphonie 3

Vierne: Finale Symphonie 1

Wagner, arr. Lemare: Overture to the Meistersingers

Bolcom: Gospel Prelude on 'Amazing Grace'

Albinoni: Adagio

J S Bach, arr. Guilman: Symphonia Cantata 29

Widor: Andante Cantabile from Symphonie 4

Widor: Toccata from Symphonie 5 (*'The Widor Toccata'*)

Admission by ticket (£6) available in church or at the door,

but under 16s get in free!

Interval refreshments available

Next recital: 16 June: *Simon Gregory*

THE BIBLE IN ACTION

Translation sets the Falam People Free

When the Falam People in Burma finally received the Bible in their language one Elder commented "It was so good we could not stop reading it! We now look back and realise having the Bible in our own language has freed us from feelings of 'slavery'. Now when we read his word..... we realise we are special, we are people created by God."

Hearing leads to action for Guatemala Cakchiquel speakers

"When the tapes came it was like a miracle" said one Cakchiquel speaking woman. "The meaning was clear and we understood everything. It was also like a video because we could see everything in our own minds. At certain points, she said, they would stop the tape and eagerly discuss something the reading had raised. Like when Jesus talked about adultery. "Adultery was always happening in our village and accepted as normal", the woman explained, "but when Jesus said it was wrong it had to be discussed."

Braille Bible sets the Truth Free in China

Peng was only young when he lost his sight. Living in rural China he soon adapted to life without sight. Years later a friend told him about Jesus. "He may not remove your physical blindness" she said, "but he's able to banish your spiritual darkness." This was the first step in Peng becoming a Christian. From the day of his baptism, Peng dreamt of owning a Braille Bible so he could read God's word for himself. Eventually his dream came true. Overjoyed, he immediately invited his visually impaired friends to listen to God's word. Now he plans to become a pastor and share the Bible's message with many others.

Dr. Anthony Trevan

Continued from page 4 THE VICAR WRITES

lovely Easter Garden. Curiously, this year the following Sunday, Low Sunday, also seemed to have a delightful atmosphere of its own, as the regular Sunday congregation somehow seemed relaxed and refreshed, after living through another spiritually demanding time in church during Holy Week, followed by all the exuberance of Easter Day.

Finally, several things will have happened at just about the end of April, such as the Annual Parochial Church Meeting, too late to be included in the *May Ewell Parish News*, so details about such things will need to be held over until June.

Your friend and Parish Priest

Richard Hanford

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Continued from page 4 **THE PARISH IN ACTION**

out, and when this happens no other books are needed. (Easter morning is a good example.) It may well be the case that this is the way things will go in future years. Nevertheless, whether or not it is printed out, the production of the actual text or just the running-order all takes time. Occasionally only a reference needs to be given for a particular service, as in the case of Christian Family Praise services, which are produced elsewhere before being printed in the office. Mattins or the Book of Common Prayer Sung Eucharist are normally fairly straightforward to compile for the Notes.

The running-order then gives way to Notices. Sometimes people send in information with the request that it might appear on the Notes. Otherwise it is a combination of Standing Material and new information and notices. Generally, there is sufficient each week to fill up the space, and now and again an inset has to be provided for the additional information, particularly if the service details have been fairly substantial, and have gobbled up most of the space. There are a few 'fillers' kept on the computer, which surface from time to time, when there is space.

Normally the last words on the Weekly Notes, at the bottom of the last page, are our vision statement of what we are in business for at St Mary's: *Sharing the love of Christ, the Light of the world, with the people of Ewell.* In its own small way, the regular Weekly bulletin from the parish church attempts to fulfil some aspect of that task.

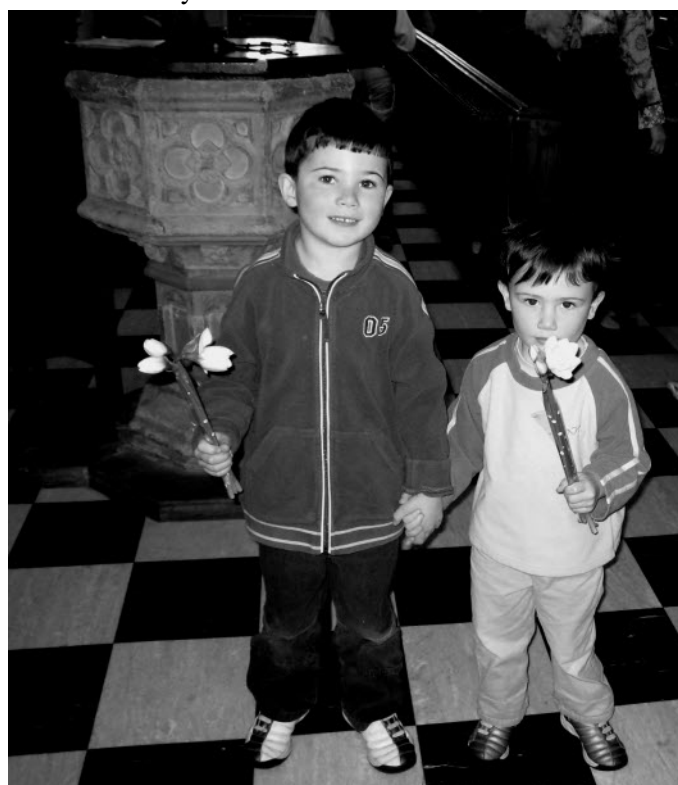
Then the *'Other Sunday bits of paper.'* Normally there is only one of these, but from time to time there are handbills for all sorts of things, and nothing needs to be said about those. The basic Sunday second paper is the texts of the readings at the Eucharist. We are now virtually at the end of a very long process of producing these. When the three-year Revised Common Lectionary was first authorized we did what was very positively suggested to us, and ordered copies of the RCL. The disappointment was immediate: the books were big and awkward to handle, the printed text was ludicrously small, and the New Revised Standard Version text was not welcomed by members of the congregation who found aspects of its inclusive-language somewhat intrusive and unnecessary. The decision was taken to produce the readings for each Sunday on a single sheet of A5 paper over the three-year cycle, and this is what has now happened. Only a few small gaps remain, generally conditioned by the quirks of the Calendar, such as when an ordinary Sunday is omitted in one year because it happened to be, say, All Saints Day. These small gaps are gradually being filled as they occur. The leaflets are all stored in a cupboard at the south-west corner of the church in the Welcome Area. By and large, and for ease of storing, they are on coloured paper which broadly reflects the liturgical colour of the day. This method has had two further advantages: firstly, it has enabled a far wider choice of versions of the Scriptures to be used. There are several Bibles on disk, and most Sunday readings have been compared by the Vicar for readability (and indeed in respect of the actual translation) before being printed out. Secondly, because we nor-

mally only have the Old Testament reading as well as the non-gospel New Testament reading in Advent and Lent, it allows us to choose from both Testaments during the remainder of the year. Sometimes the Readings paper includes words of hymns or canticles, to avoid the necessity of giving out a second hymn-book, so it performs an additional function this way. Mattins is slightly different. There is enough variety at the 1100 service-slot to make the inflexible following of the Table of Lessons impractical. So a two-year cycle of readings is followed, based on the book entitled 'Readings, Psalms and Prayers' (formerly *The Alternative Service Book*), and in the third year a separate Readings paper is produced. This is generally in the same colour as the Eucharistic readings, for ease of stacking but unfortunately to the confusion of sidesmen. At the end of the day the basic reason for people having the texts of the readings is to be able to follow them carefully when they are read, without having to listen intently to the reader. The Sunday readings can of course be taken home with the Weekly Notes.

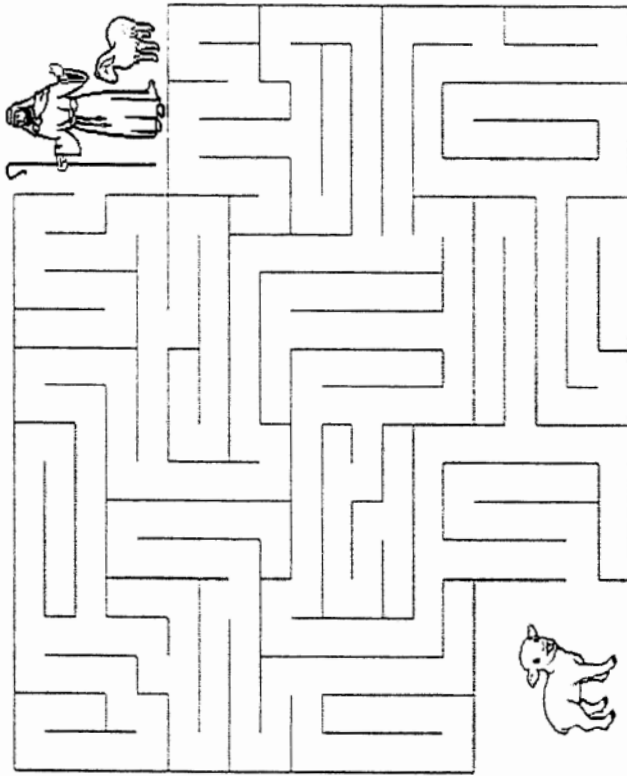
The Sunday hand-outs in church are designed to make things easy and convenient for those who come to church. They effectively remove the need for unnecessary announcements. The 'remote preparation' of the material has taken much time over the years; the 'immediate preparation', the actual assembling of the relevant data from the available material, is fairly straightforward. One great advantage is that there is now a record of what has been done in the past, and there is no need to re-invent the wheel every Sunday. The final article about 'Arranging Sunday' will appear next month. After that there will be other features of *'The Parish in action.'*

MOTHERING SUNDAY SERVICE 2007

Two boys take flowers home for their Mum



Can you help the shepherd find his way to the sheep?



What's the secret message? Crack the code to find out

1 = a 2 = c 3 = e 4 = h 5 = i
 6 = m 7 = o 8 = r 9 = v 10 = y

| | | | | | | | | | |
|---|---|---|---|---|----|---|---|---|---|
| | | | | | | | | | |
| 4 | 3 | 1 | 8 | 6 | 10 | 9 | 7 | 5 | 2 |
| | | | | | | | | | 3 |

Jesus knows each one of us!

Write your name and colour the picture.

My name is _____

And Jesus knows me!



What do polite sheep say when they meet?
 "How do ewe do!"



How do sheep keep warm?
 Central bleating!

Why do sheep do well at sales?
 Because they are very good at baa-tering and always end up
 with baa-gains!

FAIR SPRINGBOARD

A date for your diary...

Date: Saturday 12 May 2007
Time: 10am -12 noon
Venue: St Mary's Church Hall, London Road, Ewell

Cakes, plants esp. bedding plants, will be on sale. We need lots of supplies to stock these popular stalls, so please start cooking and digging!

There will also be Bric-a-Brac, book stall and Summer Fair Grand Draw tickets on sale.

All proceeds go towards the Summer Fair on Saturday 21 July at Ewell Castle School.

Admission Free Refreshments

Valerie Smither 020 8393 2468 Sarah Stovell 020 8393 0786

GRAND DRAW TICKETS

Once again we are enclosing two books of Grand Draw tickets with the May edition of Ewell Parish News. If it is possible for you to sell some on our behalf we shall be most grateful. The draw will take place at the Summer Fair on Saturday 21st July and, if possible, cash and counterfoils should be returned by the 14th July to either your EPN distributor, direct to the promoter or placed in the 'blue box' at the back of the Church. We quite understand that not everyone will feel able to buy or sell tickets. GB

Postcard from Amman

April 2007

This "Postcard from Amman" is actually from Libisti, a hamlet in North Jordan reckoned to be the birthplace of Elijah. It became a popular place for pilgrimage in the 18th for Christians. There is the ruins of an 18th Byzantine Church here which was the largest Byzantine Church ever built in Jordan. There are some 400 years old oak trees here, which look like British oak trees grown in Bonsai because of the shallowness of the soil here.

Striking is the mountainous terrain in Jordan in all its barrenness. Libisti is 900m (about 3 000 feet) above sea level. Amman is in places 850 m (about 2 850 feet) above sea level. To travel to Libisti one weaves in and out of many valleys. In the past, when I read Biblical stories and indeed secular stories, I saw the characters, not the terrain. Seeing a place not greatly different from the view Christ saw, I think, gives one an entirely new relationship with the living Christ.

Adam Powell

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Knitting for Knotters

The 'Knit a Cap' appeal for seafarers & people who work in colder countries produced 25 caps from St Mary's congregation as part of the Lent giving, ably 'needled' on by Edna Attwood. The caps have been sent to an international seafarers charity where they will be put to good use.

Well done!

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Calendar for May



- W 2 0900 Ewell Castle Junior School Easter service
- S 6 **FIFTH SUNDAY OF EASTER (Easter 4)**
 1100 Mattins and Holy Baptism
 1830 Choral Evensong
- W 9 1100 Vicar addresses the Coffee Morning on: 'Rules, Regulations and Red Tape.'
 2000 Deanery Synod
 The Reverend John Gooding, Diocesan Director of Mission, Evangelism and Parish Development
- S 13 **SIXTH SUNDAY OF EASTER (Easter 5)**
 1100 Christian Family Praise for Rogation Sunday
 1800 Stations of the Resurrection
- M 14 Holy Communion to the housebound.
- W 16 2000 Internal Affairs Committee
- Th 17

ASCENSION DAY
1200 Sung Eucharist

- F 18 2000 Meeting of the Ewell Parochial Trustees
- Sat 19 1000 Dedication of new Chapels at A & E Longhurst, followed by an Open Day
 1930 Organ Recital by Jonathan Holmes (see page 7)
- S 20 **SEVENTH SUNDAY OF EASTER (Sunday after Ascension)**
Note: Prayer Book Sung Eucharist transferred to next Sunday.
- M 21 2000 Meeting of the Website Group
- S 27

THE DAY OF PENTECOST
WHITSUNDAY *The last day of Eastertide*

- 0700** Mattins
- 0800** Holy Communion
- 0930** Procession, Sung Eucharist, and the placing of the Easter Candle at the font.
- 1100** Choral Eucharist (*Book of Common Prayer rite*)
- 1800** Three Stations: Resurrection, Ascension and Pentecost

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