



# EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin Ewell

No.460

May 2011

60p



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

## SPRING MARKET

**Saturday 21 May 10 - 12  
in the Church Hall**

Cakes, Plants, Books, Bric-a-brac,  
Raffle, Refreshments

Please bring cakes and plants on the day. Items for other stalls can be left in the Welcome Area from Sunday 8 May

## EWELL VILLAGE FAIR

### DATES FOR YOUR DIARY

- 3 July** - Please bring anything for the fair to the Welcome Area from this date
- 9 July** - Working party to renovate and repair the side shows
- 15 July** - Ewell Village Fair set up from 6 pm
- 16 July** - Ewell Village Fair

Please contact [Fair@stmarysewell.com](mailto:Fair@stmarysewell.com) with any queries

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## GRAND DRAW TICKETS

Once again we are in the throes of preparing for the Ewell Village Fair and we are enclosing two books of Grand Draw tickets with the May edition of Ewell Parish News in the hope that it will be possible for you to sell some on our behalf. The draw will take place at the Village Fair on Saturday 16 July and, if possible, cash and counterfoils should be returned by the

8 July to either your EPN distributor, direct to the promoter (name and address is on the tickets) or placed in the 'blue box' at the back of the Church. We understand that not everyone will feel able to buy or sell tickets but we will be most grateful if you can help.

*Gill Bird*

## The Vicar writes

### THE ROYAL WEDDING

By the time you read this, God willing, Prince William and Kate Middleton will be married and the nation will have enjoyed numerous celebrations, street parties, and a long holiday weekend. One can only admire the courage of Kate Middleton, and the love she feels for the Prince, as her marriage will change her life forever. (Then again, isn't that the way with every marriage?) As well as praying for their happiness, I pray too that they may be granted some measure of privacy and a chance to spend as much time together as possible in the first years of their marriage.

### ELECTIONS

Referendums are rare enough that I thought I shouldn't pass over the coming referendum in silence.

Many people frame the debate about voting systems in terms of "what is most democratic." In medieval England, from at least the thirteenth century, the "most democratic" elections to our modern eyes would have been elections for churchwardens in parishes. Unlike every other kind of civic election, the appointment of churchwardens involved everyone, regardless of class, wealth, or sex. This common interest in churchwardens and their work was one of the many ways in which the medieval church was so good at fostering a close and inclusive sense of community.

Many historians have seen churchwarden elections as being an important source for the growth of Europe's democratic traditions. But a medieval parish was a relatively small community: it was a place where everyone could be expected to know everyone else. Lay leaders in the church could be elected on the basis of personal knowledge. In a modern, parliamentary-sized constituency, on the other hand, personal knowledge of all candidates would be a rare thing indeed. For most people in modern Britain, most of the time, the choice of who to vote for is probably more about the choice of political party rather than individual. Yet most voters, I think, hold on to the important notion that the person elected is their MP. The MP is ultimately answerable to the electorate, rather than to his or her party.

Political commentators are not expecting a very high turnout at this month's referendum. When I was at school studying for my Politics and British Government GCSE, the choice of voting system seemed to me a very important and exciting matter. As I prepare to vote in the referendum now, I'm aware that the decision about our voting system will be another historic page in the story of British democracy, a story that goes back to churchwardens in the thirteenth century.

St Mary the Virgin  
EWELL PARISH CHURCH  
**020 8393 2643**

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

#### CLERGY

**Vicar: The Reverend Russell Dewhurst MPhys BTh LL.M**  
Email: [vicar@stmarysewell.com](mailto:vicar@stmarysewell.com)

**Honorary Assistant Priest: The Reverend Patrick Miller MA PhD**

#### READER

Mrs Wendy Varney 020 8393 5212

#### CHURCHWARDENS

Mr Jonathan Gocher 020 8224 5942

Mr Malcolm Lawther 020 8224 6693

#### 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 Crèche provided in church.

There is coffee in the church hall between the 9.30 and 11 o'clock services on Sunday mornings, to which all are welcome, and especially newcomers and visitors.

##### 1100 SERVICE

There is a wide variety of services in our 11 am service. Sometimes traditional Choral Mattins or a traditional Sung Eucharist, at other times we have a short and lively toddler service, baptisms, or a family service. See the calendar on the back page for more details.

##### 1730 EVENING PRAYER

Usually a simple said service, but sometimes Choral Evensong.

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

Morning and Evening Prayer are *usually* said at 9 am and 5 pm Mondays-Thursdays, in church. See the Weekly notes or phone ahead to make sure. The Eucharist is celebrated on Tuesdays at 10 am, 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: [parishoffice@stmarysewell.com](mailto:parishoffice@stmarysewell.com)

St Mary's Church is in London Road, Ewell, and the Parish Office is in the Sacristy on the south side of the church.

The Office hours are normally 9.30-12.00 Mon, Tues, Wed and Fri, but please check before visiting as appointments are usually needed.

The postal address is:

C/O Ewell Vicarage, Church Street, Ewell KT17 2AQ.

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# IN CHURCH IN MAY

All of May falls in Eastertide this year, and so all our worship will be filled with the joy of the resurrection. Details of services this month are included in the calendar on the back cover, as always.

Choral Evensong will take place this month on Sunday 8 May, at 5.30pm.

On Sunday 15 May, there will be a Toddlers' Service at 11am. This is the first in the new, more regular series of such services. All toddlers are invited and warmly encouraged to bring their families and friends for a short and fun act of worship!

On Saturday 21 May the "Spring Market" will take place in the Church Hall in the morning: for details see elsewhere in this magazine. In the evening, at 7.30pm, there will be a variety concert in celebration of Eve Myatt-Price's 90th birthday, with the Mayor of Epsom and Ewell in attendance. Then on Sunday 22 May, our preacher at the 9.30am Sung Eucharist will be the Revd John Baxter. John was once churchwarden at St Mary's, and following some years of ordained ministry has recently returned to Ewell with his wife Dorothy.

Your friend and Parish Priest

Russell Dewhurst

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## Sunday 11am Services this term

The 11am services this term deviate somewhat from the usual pattern. Please note what is planned:

- 01-May Mattins & Holy Baptism
- 08-May Mattins
- 15-May Toddlers' Service
- 22-May Choral Mattins
- 29-May Sung Eucharist (1662)
- 05-June Choral Mattins
- 12-June Mattins & Holy Baptism
- 19-June Toddlers' Service
- 26-June Pets' Service
- 03-July Choral Mattins
- 10-July Toddlers' Service
- 17-July Sung Eucharist (1662)
- 24-July Choral Mattins
- 31-July Mattins & Holy Baptism

**A Sunday picnic for the St Mary's church family in Glyn House Grounds (next door to the church).**

**19 June from 12 noon till 3 p.m. Bring your own picnic. Free entry. We will provide a treasure hunt and games for everyone.**

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## THE ARMED MAN (A Mass for Peace)

Some 64 people gathered on Saturday 5th March 2011 to witness a memorable event at St. Mary's Ewell. It was the occasion of a performance of Karl Jenkins' *The Armed Man*, subtitled *A Mass for Peace*. Essentially a setting of the Mass, it is in the tradition of the War Requiem, with Jenkins quoting texts and poems of different backgrounds and authorship, expressing the transition from outright glorification of war to its aftermath. This may sound terribly episodic; in fact it succeeds because the message itself is so strong. Beyond the folly and wanton destruction of war with all the suffering it entails, is a reminder of the stark choice facing mankind in 21st century: whether to choose between a thousand years of war or a thousand years of peace.

First, by way of background, Karl Jenkins is probably the best known of contemporary British composers. Indeed, some of his organ music has been played at recitals here and is familiar to churchgoers. *The Armed Man* was commissioned by The Royal Armouries Museum to commemorate the Millennium. To illustrate just how poignant and relevant the piece is, the recording under Jenkins himself was released on 10 September 2001, the day before the tragic events in the United States.

Under the baton of our Director of Music, Jonathan Holmes, considerable forces were marshalled to tackle *The Armed Man*. Of necessity lacking any strings, brass or woodwind, we used a version for piano, organ and percussion as well as singers. So St. Mary's choir was augmented by soloists, including Rebecca Gocher (soprano), Nevada Summerley (piano), of Emanuel School, Jonathan French (timpani), and two more students of Emanuel, Frankie Postles and Jamie Hayward both on percussion. Moreover, yet again St. Mary's wonderful organ came into its own through its ability to reproduce solo instruments such as cello, bassoon and trumpet. The organist was Simon Gregory.

The opening *Armed Man* movement (*L'Homme Armé*) is a French military tune of the time of Agincourt, prefaced by marching drums setting the scene. Percussion and choir perform together. Then the warlike mood is interrupted by the traditional Muslim Call to Prayer - *Adhaan* - by a muezzin, played on a recording. The ensuing *Kyrie Eleison* harks back to the world of Palestrina, the middle *Christe eleison* section being based on the *L'homme Armé* tune. Next, to a Spartan accompaniment the men sing a cappella in the style of Gregorian chant a setting of psalms including Psalm 59: *Defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men.* Reverting to the Mass sequence, *Sanctus* for choir and percussion has terrific energy and power, and is followed by Rudyard Kipling's *Hymn before Action* for choir without percussion. Full of menace, it ends with the line: *Lord, give us strength to die.*

Thus setting the scene for battle, in the next movement, *Charge*, the combat is described in the words of John Dryden and Jonathan Swift; the trumpet's loud clangour excites us to arms. With the choir sopranos at their highest pitch, the music leads inevitably to a climax of horror; then a period of silence leading into the *Last Post*. In lieu of a cornet or trumpet, an

atmosphere of utmost desolation is wonderfully conveyed by St. Mary's organ.

After refreshments break, the same mood of desolation is continued in *Angry Flames*, in which the sound of a low bell and voices both solo and mixed intone a setting of lines by a Japanese poet, Toge Sankichi, who survived the atomic bomb attack on Hiroshima and who died of leukaemia a few years later, brought on by exposure to radiation. Then *Torches*, the horrific words of which come from the ancient Indian epic *The Mahabharata*, showing that after all there is nothing new under the sun. Back again to the Mass sequence, the lyrical *Agnus Dei* marked *Larghetto* reminds us of the ultimate sacrifice made for us by Christ and that each human life is sacred and unique. A short movement entitled "*Now the Guns have stopped*" is to words by Guy Wilson, formerly Master of The Armouries. He tells of the dreadful guilt and loss felt by so many survivors of the First World War when they returned home while their friends did not.

Now a long introduction leads into the timeless words of the *Benedictus* and here again the organ conjures the sound of a solo instrument, this time a cello. So, as the programme note states, even the wounds of survivors are healed. Percussion returns for the last movement, to texts by poets including Thomas Mallory and Tennyson. Initially recalling the *L'homme armé* tune of the very opening of the work, the martial rhythm is maintained during new words: *better is peace than always war.* The moment of our commitment into the new millennium is ushered in, introduced by the words: *"Ring out the thousand years of old, Ring in the thousand years of peace. Ring out the old, ring in the new, ring happy bells, across the snow".* Percussion falls silent as the choir alone sing lines from the book of Revelation: *God shall wipe away all tears, and there shall be no more death....Praise the Lord.*

In conclusion, this was an outstanding performance of a first-class work. I understand it received the longest applause ever recorded at Ewell Parish Church. As they left, the audience was full of praise for a very moving performance. Those who did not attend missed something special.

TT



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## SUGGESTED PRAYERS

O Thou Who at Thy Eucharist didst pray  
That all Thy Church might be for ever one,  
Grant us at every Eucharist to say  
With longing heart and soul, 'Thy will be done.'  
O may we all one Bread, one Body be,  
Through this blest Sacrament of unity.

For all Thy Church, O Lord, we intercede;  
Make Thou our sad divisions soon to cease;  
Draw us the nearer each to each, we plead,  
By drawing all to Thee, O Prince of Peace;  
Thus may we all one Bread, one Body be,  
Through this blest Sacrament of unity.

We pray Thee too for wand'ers from Thy fold;  
O bring them back, good Shepherd of the sheep,  
Back to the faith which saints believed of old,  
Back to the Church which still that faith doth keep;  
Soon may we all one Bread, one Body be,  
Through this blest Sacrament of Unity.

So, Lord, at length when Sacraments shall cease,  
May we be one with all Thy Church above,  
One with Thy Saints in one unbroken peace,  
One with Thy Saints in one unbounded love;  
More blessed still, in peace and love to be  
One with the Trinity in Unity. Amen.

*W. H. Turton.*

## RECITALS 2011

- |         |   |
|---------|---|
| May 21  | <b>Variety Concert</b>  |
| June 11 | <b>Piano recital with 8 (or more!) hands and 2 pianos</b>   |
| July 9  | <b>Organ recital</b><br><i>Jeremy Cole (Organ Scholar, Trinity College, Cambridge &amp; ex-Organ Scholar of both St Mary's, Ewell &amp; Hereford Cathedral)</i> |
| Sept 10 | <b>Patronal Festival Organ Recital</b><br>"The Old World meets the New"<br><i>Jonathan Holmes (Director of Music, Ewell Parish Church)</i>                      |
| Oct 8   | <b>Autumn Schools Festival of Music</b><br>"Songs from Mary Poppins"<br><i>St Mary's Choir &amp; Junior Singers with local schools</i>                          |
| Nov 12  | <b>Organ recital</b><br><i>Simon Gregory (Emanuel School, Clapham)</i>  |

All recitals are on Saturdays and start at 7.30pm. with the exception of that on 8 October which starts at 7.00 p.m.

Further details can be obtained from the church website

[www.stmarysewell.com/music\\_events.html](http://www.stmarysewell.com/music_events.html)

## FROM THE PARISH RECORDS

### HOLY MATRIMONY

An honourable estate, instituted of God  
(BCP Marriage rite)

9 April	Phillip Albert Obayda and Isabel Anna Crewe
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### FUNERAL

Rest eternal grant unto them, O Lord

4 April	Gladys Osborne, aged 90
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## LIFE HAS ITS MOMENTS

A friend of the editor was back-packing in Chile. He was on a high plateau and woke up one morning in clouds. It was a white out, thick fog. He did not dare move and so remained in his tent for three nights. On the third morning and running out of food he packed up feeling he had to get moving. The fog thinned a bit and he saw a deer with antlers looking at him. It moved off. Thinking it might lead him to a path, he followed it. Three times the deer turned and looked round at him, as if making sure he was following.

Eventually he realised he was walking on a track. As he followed it down the fog began to lift and he saw a village below. The deer had gone. He knocked on a door, where the family took him in and gave him some tea. He told them about the deer. They said there were no deer in Chile, only llamas. He asked how to get to Santiago. There was one bus a day and it was coming in ten minutes. He told a man in Santiago about the deer with antlers. His word was the same. "We have llamas, but there are no deer in Chile."

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## BIBLE POWER

The King James Bible is widely regarded as having contributed greatly to the spread of democratic ideals throughout the world. Readers may wish to draw attention to verses which they feel would be of worth to others. If so, please send us the reference and we may be able to print it out for a wider readership in this special year.

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## ST MARY'S COACH OUTING

A coach outing to Bournemouth has been arranged for Thursday 16 June.

The resort of Bournemouth has much to offer -

- extensive sandy beach and pier
- Beautiful gardens
- Pedestrianised town centre with a good selection of shops, restaurants, cafes and coffee shops.



Bournemouth is further away than our usual destinations except for Christchurch which we visited in September 2009.

The coach will therefore depart earlier than usual 9.00 sharp from St Mary's and leave Bournemouth 17.00 for the return journey.

A brief comfort stop will be made on each journey.

Amazingly seats remain at £10 each!

Further details from Joan Boulden and Lynne Yuille.

## PERFECTION (sic)

I don't know if you've noticed but when you go to church  
You are totally surrounded by perfection in the people who  
there lurch.

YOU have given me the wrong pew sheet they cry, this happens every week.

The poor volunteer sides people sigh: they checked every single sheet!

YOU speak too quietly some will say, why don't you use the mike

I can't hear every single week and so sit at the back.

No one spoke to me this week, it's always the same,  
It happens to me every week so I'm not coming again.

Why is the magazine free this time, aren't we out to make some money?

To give it away to everyone free all seems rather funny.

And then to put it in an envelope is such an awful waste

Can't THEY just give them out, it wouldn't be in bad taste

Another error on the pew sheet – all folded nice and neat

Why doesn't SOMEONE check it before it goes to print?

My beloved's name is not on again, why can't THEY get it right?

I told THEM last year but it still does not appear.

What dreadful singing this morning, not a right note to be heard

And even when the tune was right I couldn't tell the word.

And even in the service no one can get it right;

Some stand, some sit, it really is a sight.

Going up to Communion is another source of rage

Why do people take so long, it can take such an age.

However take some courage as it is worthy of a note

That those who always grumble are not the ones

Who try to keep Sunday working smoothly

For everyone who comes and not those who just pass by.

If you think you can do better then why not give a hand.

Experience the problems and find how hard it is to stand

And bear every single week all the moans and grudges

And hurtful comments that just slip out from judges.

Next week when you go to Mass give thanks for all that came to pass.

Thank all who help and greet you with a smile.

And then perhaps we can all share in the perfection that is there;

I am sure many of you will have a bit to spare!

Anon

*(Found by Angie Samways in an Anglican Cathedral magazine while on holiday)*

## MOZART AND THE EMPEROR JOSEPH

When Mozart moved to Vienna in 1781 the Austrian Emperor was Joseph II, and he remained Emperor until his death on 20 February 1790. Mozart died on 5 December 1791, so for most of those ten important years the composer was living in a society dominated by Joseph.

Joseph became co-regent with his mother Maria Theresa when his father Francis I died in 1765. Francis had been made co-regent by Maria Theresa, who ruled in her own right. When she died in 1780 Joseph became Emperor and ruled on his own. Joseph's life was a sad one. Born in 1741 he married his first wife, Isabella of Parma, in October, 1760. She was pretty and he loved her: he was heart-broken when she died from smallpox just over three years after their wedding. He married his second wife, Josepha of Bavaria, in 1765. It was a marriage of convenience for political reasons. Josepha was neither pretty nor agreeable and he did not love her, so it was probably a relief when she too died of smallpox in 1767. He withstood further attempts to marry him off, although he enjoyed the company of women. Throughout his reign he worked hard to improve the administration and the conditions of the people of the Austrian Empire, which has been referred to as the vast and ancient 'Holy Roman Empire of the German Nation.' (According to Voltaire, it was neither holy nor an empire). In January 1790 Joseph wrote, 'I am unfortunate in everything I undertake, the appalling ingratitude with which my good arrangements are received and I am treated make me doubt myself.' A few days later he rescinded most of his reforms and within a month he was dead, aged only 48. At least he was spared knowledge of the guillotining of his sister, Marie Antoinette – that was in 1793.



who commissioned *Così fan tutte*, perhaps even suggesting the plot.

The problem for the Emperor was that Antonio Salieri had appeared on the scene before Mozart came to live in Vienna.

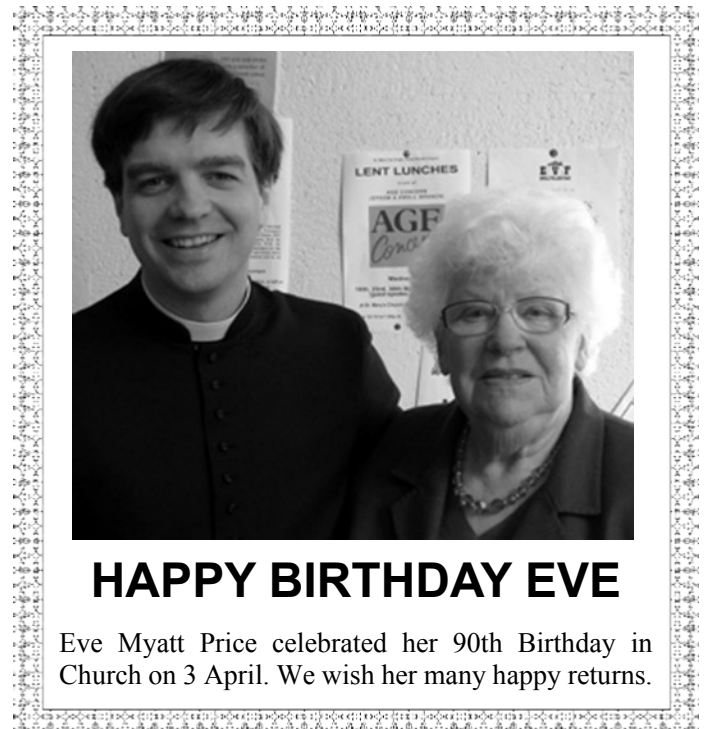
Although Joseph recognised that Mozart was the greater composer, as Salieri, his official Court Composer, was established and competent, it would have been against Joseph's principles to replace him by Mozart. The best he could do was to appoint Mozart Chamber Composer at a salary of 800 florins per annum. That he did so at a time of financial problems arising from the increasing cost of maintaining an army to fight the Turks is an illustration of his regard for Mozart. Austria had become embroiled in the war because of an alliance with Russia that required them to assist when Russia was attacked by the Turks.

There is also much incorrect speculation related to Mozart's reported burial in an unmarked pauper's grave. As a result of the need to economise because of the war, Joseph had decreed that all burials should be without any pomp and ceremony, so Mozart's burial was the same as all others at that time. In fact, it was not only financial pressures that led to the decree: Joseph was ecology minded and advocated burial of bodies in sacks so that decomposition would be quick, although because of popular unrest this requirement had been rescinded before Mozart's burial in 1791. However, other aspects of the regulations, including the unmarked grave, were still in place, so that the meanness of Mozart's funeral resulted from royal decrees rather than poverty and lack of concern.

C. Addy

Joseph's aims were to expand and improve the army, to reform the Roman Catholic Church, to extend religious tolerance and relax censorship: to improve the position of serfs and to introduce a fairer tax system. To achieve these Age of Enlightenment ends he travelled widely throughout his widespread empire, writing reports on how things were and proposing improvements. (It is estimated that he spent about a quarter of his time travelling and covered well over 30,000 miles). He also led his armies in numerous battles, both offensive and defensive. His was a curious split personality, humane and compassionate on one side and warlike on the other. In spite of his desire to do good he regarded his power as absolute, and believed he was always right: it is not surprising that he made enemies.

Although Joseph is often accused of not supporting Mozart as much as he should have done, in fact it is doubtful whether any king or emperor would have done more. Derek Beales, in his monumental study of Joseph published in 2009, says that the greatest glory of Joseph's reign was to have attracted and sustained Mozart. ....he was personally involved in commissioning, facilitating and rehearsing one of the great masterpieces of music *The Marriage of Figaro*. Also, it was Joseph



### HAPPY BIRTHDAY EVE

Eve Myatt Price celebrated her 90th Birthday in Church on 3 April. We wish her many happy returns.

## THE FEMALE OF THE SPECIES

Buddha abandoned his wife and son.

Mahatma Gandhi neglected his wife and children.

Jewish, Muslim and Christian priests have betimes allotted second place to women.

Yet, outside their family, have left honoured names behind them.

A standard representation of the pagan leader of old times is a caveman with a large club dragging his wife behind him by the hair. Some cartoonists have little children peeping from behind rocks.

It genuinely does not seem to have occurred to some men (who have arrogated to themselves the leadership of history's different groupings) that, without women's full involvement, our human race can never reach "civilisation". At the moment we have stuttering attempts at it around the world.

The good news is - more Bibles in China; more Christians in South America; an avowed Christian couple in the White House; millions of unsung faithful, loving their neighbours; singing Priests, Nuns and Aled Jones well up the charts. Yet an anti-woman prejudice remains in the hearts of many.

One obvious reason for this prejudice is men's preference for the Mammon of power and position over the attitudes Jesus requires of us.

Another obvious sticking point is the heavy hand of history. Even though "modern methods" and "more advance techniques" are greatly admired in many quarters, tradition holds sway in many other quarters. Especially in clubs.

The temptation to make play with the traditions of Archbishop Temple's famous club and pun on the caveman's club has to be resisted because this matter is far too serious for trivial treatment.

Where would civilisation be were it not for the vast armies of women who toil in kitchens, charities, churches and hospitals? Without them much good work would judder to a halt.

There is of course no guarantee that, were women to be given their full place in the ordering of things, those things would become better. We would, however, be further along the road towards discovering how to reach a full civilisation of the world.

St Mary's suggest two things -

One, prayer. Simple straightforward innocent prayer for us all together to find the place God wants each woman to have.

Two, Jesus. A serious contemplation of what Jesus actually did in The New Testament. The record there is all we have but it is quite full.

Three. Make this prayer and contemplation a constant in our lives, not some on-off interest in social theory.

Even though we are in "St Mary's" church it is a very challenging exercise to imagine how all the women of Jesus' family felt through those thirty -three years. And after. If we can pick up where they left off we may get somewhere. With His help.

If we don't, a present-day militant secularism is going to co-opt many men and women in an attempt to sideline Jesus.

A strange thing in all this is the honour, even veneration that many religious leaders have given, and give now, to their own mothers. Maybe this points to a key part of the discussion, - the mismatch between traditional theory and practical experience.

One thing is certain. All our prayers are needed. For the achievements of Buddha, Gandhi and a host of Jewish, Christian and Muslim leaders are massive. It remains almost unbelievable that we have failed to raise the position of women as clearly as Gandhi failed to eradicate caste in India.

*The Editor*



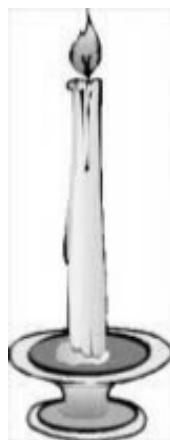
## LET THERE BE LIGHT!

Right at the beginning of the Bible we read "And God said, Let there be Light and there was Light!" In the words of the poet Milton, "He with all commanding might, filled the new made world with Light" (from one of our hymns).

John Henry Newman, much in our thoughts a few months ago, who with his Oxford friends did so much to improve our liturgy, gave us the hymn "Lead Kindly Light."

The word light is often found in the Bible. I will mention one incident from Our Lord's time on earth, the Transfiguration. "His face shone like the sun and his clothes became white as light."

Light has always played a very important part in worship. The catacombs which one can visit in Rome are dark indeed. Caves and early places of worship would also have required some form of light to enable the sacred writing to be read. In those days before Christian worship had been accepted probably darkness relieved by a tiny light was the safest way to meet. From the fourth century on Churches were built often with very small windows as glass was so expensive, sometimes thin layers of translucent stone would be used. Our early churches, Saxon



and Norman had very small windows, some of which were later enlarged.

For centuries the priest celebrating the mass, monks and choirs singing the daily offices, depended on candles as we still see in cathedrals and college chapels. Light represented by the candle represents an important feature of our services. At baptism our vicar gives the parents of the child a lighted candle.

In the cathedral of Salerno, south of Naples, I found two enormous highly decorated pulpits. They were close together and between them was an equally beautiful marble candelabra perhaps fourteen feet high, able to shed light on both pulpits. It seemed the smaller pulpit was for reading the Epistle and the larger for the Holy Gospel. At St Mary's we have candles for the Gospel Procession and the reading.

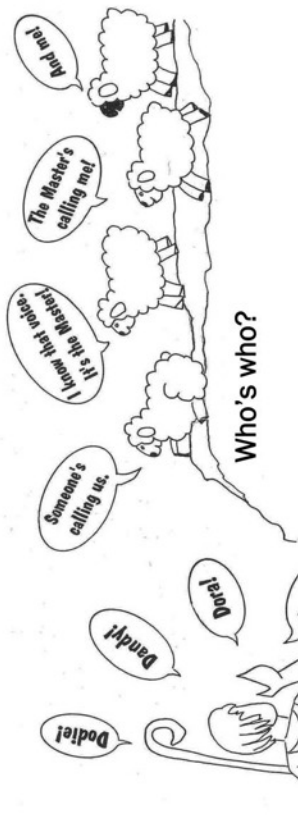
When we are approaching the sadness of Good Friday, some churches dim their lights and cover crosses, statues and other holy and beautiful objects. Then when the priest announces on Easter day that Christ has risen, up go the lights and off come the covers. Christ is the Light of the World!

*John Richard*

Page 9 can be cut out if needed

# Young Church Mag

15 May 2011, the Fourth Sunday of Easter, John 10:1-10



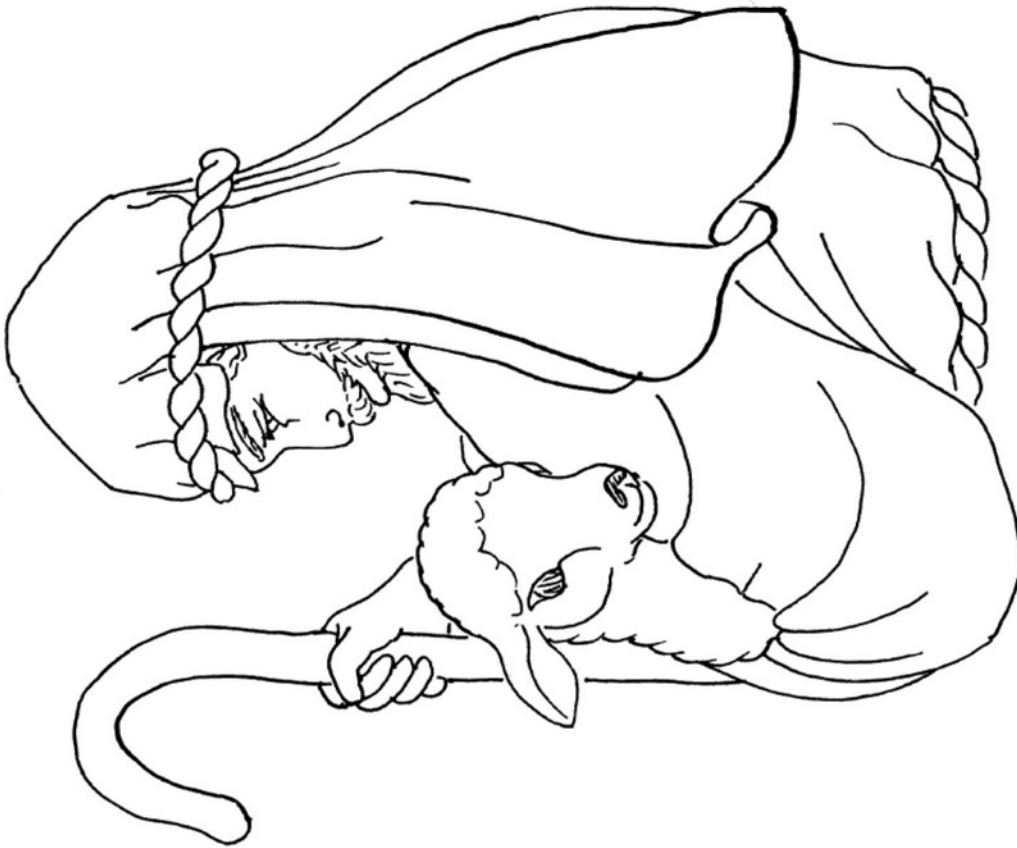
Who's who?

Dandy has a black face.  
Dodie has white feet.  
Dolly isn't sitting down.  
So which one is Dora?



By the way ...  
Which is a sheep's fave rugby team?  
Baaaa-th!  
Which is its' fave football team?  
Wool-verhampton!

Loving Shepherd of thy sheep,  
Keep thy lamb, in safety keep;  
Nothing can thy power withstand,  
None can pluck me from thy hand.



The sheep follow the good shepherd because they know his voice.

Produced by the Diocese of Bath and Wells, Youth and Children's Parish's Team  
15 May 2011



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# Calendar for May

- S 1 2nd SUNDAY OF EASTER**  
0800 Holy Communion  
0930 Sung Eucharist  
1100 Mattins and Holy Baptism
- T 3** 1000 Holy Communion (said) in the Parish Room
- S 8 3rd SUNDAY OF EASTER**  
0800 Holy Communion  
0930 Sung Eucharist  
1100 Mattins  
1730 Choral Evensong
- T 10** 1000 Holy Communion (said) in the Parish Room
- S 15 4th SUNDAY OF EASTER**  
0800 Holy Communion  
0930 Sung Eucharist  
1100 Toddler Service  
1830 Confirmation at St Mary's
- M 16** 2000 Meeting of Internal Affairs Committee
- T 17** 1000 Holy Communion (said) in the Parish Room
- W 18** 2000 Meeting of Social Committee
- T 19** 2000 Meeting of Ewell Parochial Trusts
- S 21** 1000-1200 Fair Springboard Market in the Church Hall  
1930 Variety Concert for Charity
- S 22 5th SUNDAY OF EASTER**  
0800 Holy Communion  
0930 Sung Eucharist  
1100 Choral Mattins  
1730 Evening Prayer
- M 23** 0930 Communion taken to the Housebound  
2000 Meeting of Children's Support Group
- T 24** 1000 Holy Communion (said) in the Parish Room  
1100 Communion taken to 'The Elders'  
2000 Meeting of Finance Committee
- S 29 6th SUNDAY OF EASTER**  
0800 Holy Communion (BCP rite)  
0930 Procession and Solemn Eucharist  
1100 1662 Eucharist  
1730 Evening Prayer



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