



EWELL PARISH NEWS



The monthly newspaper of St Mary the Virgin

No.427

August 2008

60p

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

WHILE THE BAND PLAYED ON?

"If you don't stand for something, you'll fall for anything." It's an old saying, more true than most. We need to believe in Jesus and what He stood for.

The disintegration of materialist capitalism is taking many unawares. Nations and individuals who thought they had foreseen the future and knew what they stood for, are unable to afford the food and energy to keep governments in place. Peasants, refugees, commuters and business moguls are all in it together. Mafia tactics abound (at the end of June a hedge-fund operator threatened a British bank).

But -

Bishops look another way,
At what we hardly dare to say,
When they look back to where they should
They'll find they are not understood,
Just regarded as dead-wood.

From this Lambeth on bishops will need to be able to help us their flock through very complicated upheavals, and give us the spiritual lead to cope with what life throws up.

We Anglicans are on the spot. We are an established church. Our country is off the rails. Outsiders may see us in St Mary's as well sheltered in Epsom and Ewell (a good place to live), in Guildford Diocese (not the poorest in the realm), with a Father Willis organ!

What is our responsibility?

Our responsibility is to Christ. A Christian is A-CHRIST-IN person. Not one of us is so obtuse as not to have a pretty good idea of who Christ is and who we ourselves are. We have to say plainly that Christ's way is the only way that offers any hopeful route out of our present worldly afflictions. Or, if we won't say that, we must at least offer an alternative.

What does this mean?

First, it means being absolutely loving to everybody. It means taking on board their genuine concerns, and moving

with them to help others. It does not mean solving intellectual problems of belief, it means remembering that the people of Corriverton, our twinned parish in Guyana, have more acute problems than we have, and that vast areas of the world have even more acute problems still.

It means remembering that our bishops have established worldly positions from which to affect these issues. It means praying for all bishops worldwide.

What would we think of a doctor who wouldn't attend to a bleeding wound because he was arguing with a fellow-doctor about the most recent research into the treatment of wounds?

The crisis is immediate. It is on us now. Ask the relatives of those knifed to death, killed in action, robbed by money-manipulators, or dragged through the Press by money-grubbing paparazzi.

Let us remember that "the band will play on" on all the tunes of our time - Aid money, Aids money, Green issues, League tables, Boycotts and Bio fuels - as if life was a "must have", "award-winning", "ethical", "research-based" outing, moving from one Olympic Games to the next, when all our teenagers really need to know is that nothing but Jesus Christ will satisfy them in the long run, or enable them to bring human beings to respect one another in Afghanistan, Colombia, The United Nations or choir practice.

God has not given up on people. Even if some people have given up on God, the desperation and disappointment they feel puts them in need of an almost physical embrace from our bishops. The lost and aimless need to feel loved.

Anything any of us can do, individually or collectively, to get our bishops back on track, will help other churches and beliefs, as well as politicians and journalists, to come together for the common good of an increasingly bewildered mankind.



THE VICAR writes

FAIR POSTSCRIPT?

It is once again a curious time to write this column. It is just before the Ewell Village Fair, and by the time *Ewell Parish News* comes out the event will be, as they say, past history. I hope those words are not too prophetic, for they could have more than one meaning; at the time of going to press there is no indication that someone will take on the Fair for next year. We have a real problem, and at the moment we are in limbo, not knowing whether there will be a Fair next year or not. However, whatever the outcome, I must once again say my own words of thanks to all those who worked so hard in connexion with the Fair, and especially to Ian and Kathie Burgess who have rendered such conspicuous service over the last four years. The Fair has been a wonderful example of those who love St Mary's pulling together in a common enterprise. Let us hope it will continue to be just that.

FAIR PLAY ?

It is also a no-man's land period in the Church of England. The General Synod has decided to enable women to become bishops, but in spite of eloquent words (including those of several supporters of the proposals) there has been very little provision made for those who find the proposals unacceptable in conscience; scarcely any, in fact, and that seems to have come as a surprise to many. Certainly the two Archbishops were clearly in support of a more accommodating outcome. Further work now has to be done about a 'code of practice', and this will go back to the General Synod next February. There is a good deal of grief about among those for whom this is indeed the bottom line. My own views are well-known, and I have to say that if I were in office when the first consecrations take place, I should not be able to continue in post. In the event, I shall be retired when that situation arises. I am not really surprised at the outcome, because my ten years of service on the General Synod taught me the simple truth that in the confrontational world of what are in reality ecclesiastical party politics there is no real room for such things as tolerance, magnanimity or generosity. The Synod is run on quasi-parliamentary lines, and voting is generally in accordance with minds already made up, and the desired end is victory for a particular cause. One has to ask whether this is really the way to run a Church. In this instance there also seems to have been a clear campaign against the tolerance of other views, the slogan being 'only a one-clause Measure', and that in the face of the knowledge that totally contrary views were held by a very substantial percentage of good Church people. In one sense it is easy to understand that, in an assembly of a few hundred high-minded people, those with firmly held views will seek to get their way, and will seek to consolidate their position further. The problem is that in contemporary Anglicanism in its Church of England form (it is not necessarily the same in other provinces) there have traditionally been three strands: a Catholic, Evangelical and – what might best be described as – a 'non-party party.' In any such synthesis it is important that the three strands are of roughly comparable strength in a 'broad Church'. The Catholic tradition remains, but in a divided form: the issue of the ordination of women to the priesthood resulted in two main Catholic traditions, the one

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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: parishoffice@stmarysewell.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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STOP PRESS:

The takings from
 Ewell Village Fair on
 19 July were about
£11,758

known as *Affirming Catholicism* (fairly strong in this diocese) which accepts the ordination of women, and the other – implacably opposed – is largely under the umbrella organization known as *Forward in Faith*. The two groups think similarly on the majority of issues, and in that respect the ‘Catholic tradition’ is still there, but the basic unbridgeable difference remains, and it is a fractured tradition now. There are other shades of opinion in the other two constituents in the Church of England make-up. One has to ask whether in such a situation as this the final decisions have to be made by two-thirds majorities in the three Houses of the Synod. Some of us are old enough to recall that the Anglican-Methodist scheme in the 1960s and 1970s was finally defeated at a time when a majority of 75% was required to change a really major matter affecting the doctrine of the Church. It was, I believe, in the wake of that defeat that a two-thirds figure eventually became accepted as the normal figure for the future, but in such a finely-balanced institution as the modern General Synod one has to ask whether the earlier higher percentage is perhaps once again preferable. (I appreciate that this is after the event.) To alienate a substantial section of the Church of England twice in sixteen years, and to lose many good bishops and priests (not to mention lay-folk) in consequence, is scarcely a matter about which to rejoice; but that was the outcome then, and it will certainly be the outcome now. It is worth noting that in 2008, just as it was back in 1992, just a handful of votes in just one of the Houses would in fact have produced a totally different result.

In all this, the fact remains that, apart from a few clear-headed thinkers, neither side can really understand the thinking of the other. This is where the tragedy of this business really lies. Historically the ecclesiastical parties within the Church of England have largely lived separate lives, and they do not share a common ecclesiastical vocabulary. One tradition, for example, hears the word ‘sacraments’ and thinks of two things; another tradition hears the same word and thinks of seven. It is not surprising that there is a lack of understanding when the time of real testing comes. We are now reaping the harvest of that almost sectarian insularity. It is hard to see what the future is likely to bring, except to say that there will inevitably be a further shift and imbalance in the future make-up of the Church of England. Whilst there are many who genuinely see in this present business the hand of God leading his Church into all truth, there are also many who find it hard to accept that something which has caused such trouble and conflict within the Church is really and truly the work of the Spirit.

FAIR WIND FOR THE FUTURE ?

In church things are pretty quiet for most of this month. We all need a bit of a rest, and our tradition here of three simple Sundays at the beginning of the month has much to commend it. When things get back to normal on 24 August, we find ourselves on St Bartholomew’s Day giving thanks for 160 years of the present St Mary’s. It was consecrated on that day in 1848. How the Church and the world have changed in that time. The actual observance of the Dedication Festival will be on the following Sunday, since we shall keep the festival of the saint on his own day. However, that Sunday marks the start of our Patronal Festival, when we give thanks for our Patron Saint as well as for our parish church. The festival will usher in an important working year at St Mary’s, when ‘the old order changeth, giving place to new.’ In all these times of uncertainty, both in the parish and in the wider Church, we need to heed the words of Jesus who told his followers that in times of stress and difficulty they were not to be fearful, but rather to look up and lift up their heads. That counsel and direction from the Master is something for us all to lay to heart at this time. We are all travelling on, and we need to continue our journey in faith, hope and love. ‘Spirit’ and ‘Wind’ are the same in Greek (and other languages too), and guided by the Fair Wind of the Spirit we should all eventually reach our ‘Fair Havens’ (see Acts 27:8 and Psalm 107: 30), ‘where we would be.’

Your friend and Parish priest,

Richard Hanford

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ALL CREATURES GREAT AND SMALL

'She's very sweet natured and well-behaved at all times,' said Jim,

'Is that the owner or the dog?' I asked.

'Oh the dog of course', replied Jim.

Although they do say that dogs and their owners sometimes resemble each other, and the lady who owns this dog is very well-behaved, well whenever she is out with me she is.'

This was the gathering of animals for the start of the "All Creatures Great and Small" service at St Mary the Virgin, Ewell Parish Church. Three of the choristers had brought their cats to be blessed. One of these felines, a very large, sleek ginger and white creature, was just emerging from his basket into the vastness of the church. He was looking about him disdainfully, giving no sign that he had seen any other cats, or dogs for that matter. Cat etiquette seems to require that they display no emotion on encountering another of their kind. Thus, none of the cats who were gathered together for the service, stretched a paw, or allowed a claw to be seen. Tails did not change position and no miaowing was heard. But occasionally they manifested emotion by changing the shape of their eyelids to narrow slits. It seems that if they are happy they gently purr, only loudly enough for a person very close by to hear. You cannot tell from their faces, that cats are singing to themselves.

There were more dogs than cats at the service and they were a very joyous, uninhibited, jolly band of animals. One had even permitted her owner to tie a satin ribbon on her fringe, drawing unto herself contemptuous glances from the cats. No cat would consent to such a thing. One owner had thoughtfully brought a blanket which she placed lovingly on the pew to keep it clean, and for the comfort of her pet dogs. She carefully lifted them onto the pew, to enable them to look about them over the heads of the congregation.

"Had I the heavens' embroidered cloths,
Enwrought with golden and silver light,
The blue and the dim and the dark cloths
Of night and light and the half-light,
I would spread the cloths under your feet;"

They rewarded her with a display of great excitement, by barking vociferously, wagging their tails and jumping up to sniff and savour the faces of strangers, which made everyone laugh with delight at the sheer exuberance of the doggy behaviour. While the cats conducted themselves with sang froid throughout the service, the dogs constantly joined in the proceedings by barking in the middle of the Welcome Talk given by the vicar, and again during the hymns, prayers and various announcements. They yawn-ed loudly whenever they felt like it, and made no effort to hide it by holding a paw up over their mouths.

The congregation benefited from the unmuzzled dog behaviour to join in the singing of the hymns with unconstrained, one might almost say unbridled enthusiasm, like the dogs. Those who were tone deaf, and they were male persons, sang loudly, to the consternation of their wives.

'Don't sing so loudly darling, everyone can hear you. Someone just turned round to find out where the dreadful noise was coming from.'

'Oh what does it matter, my dear, if the dogs are permitted to bark raucously, surely I can sing lustily'

'Doggedly out of tune is how I would describe it, sweetheart.'

But no-one could hear the fracas above the dogs, who barked to four beats in a bar, even when the hymn was in three time.

The finale to the whole the service, the reason the owners had brought their pets to church, was for the individual blessing each animal received from the vicar, the Reverend Richard Hanford. He knelt down for some of the smaller animals, stood up for those in cages, such as the black rabbit and the guinea pigs. He spoke gently to the proud, caged cats. He inclined carefully towards some of the wriggly, tail-wagging dogs, who given half a chance would have leapt up

upon him and licked his face. When all had been blessed, the animals marched off triumphantly down the aisle, as the organist Jonathan Holmes played Handel's Concerto "The Cuckoo and the Nightingale."

Marion Rao



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SUGGESTED PRAYERS

Penetrate, O Lord, the murky corners where we hide memories and tendencies on which we do not care to look, but which we will not disinter and yield freely up to You, that You may purify and transmute them. The persistent buried grudge, the half-acknowledged enmity, which is still smouldering; the bitter loss we have not turned into sacrifice, the private comfort we cling to, the secret fear of failure which saps our initiative and is really inverted pride; the pessimism which is an insult to your joy.

Evelyn Underhill, 1875-1941

Breathe on me, breath of God
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.

Edwin Hatch, 1835-39

For a Nation At War

Grant, O merciful God, that with malice toward none, with charity to all, with firmness in the right as thou givest us to see the right, we may strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Abraham Lincoln

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen.

Prayer Book

Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace-----
The beauty of thy peace.

John Greenleaf Whittier

SUMMER HOLIDAYS

JD's article in the July edition of EPN took me back to the summer of 1950 when, as a 15-year-old, I went to Germany for the first time.

I had been learning German for a year when my German teacher said: "If you go to Germany in the summer holidays, you can do A-Level German". So, an exchange was arranged with Hedi in Frankfurt am Main, chosen by the Modern Languages Association because she was already an accomplished violinist and I was embarking on "Variations on the theme of the Bluebells of Scotland". It didn't take long for me to realise that I was musically outclassed!!

However, I found myself on a train steaming into Frankfurt Hauptbahnhof to be met by my exchange partner and "Tante Tilly", the family's maid. We left the station and got on a tram which snaked its way through a still war-damaged city towards Hedi's home in the northern suburbs – a house on three floors, one of which was occupied by a bombed-out family billeted on them by the authorities. My family lived on the top two floors.

The house was large and imposing with sweeping wooden staircases, waxed every week and rooms filled with old family furniture and portraits. The garden was extensive, full of fruit trees and blackberry, gooseberry and raspberry bushes. A peach tree grew against the south wall and beside the house was an enormous chestnut tree – der Kastanienbaum – under which on many a summer evening we would sit, lit by Chinese lanterns, singing folksongs to the accompaniment of Hedi's mother's guitar. It was many years before I realised that not every German family engaged in such pastimes!

Music was very important to them. Some evenings we would find ourselves in the Eckzimmer – a music room in one corner of the first floor- for chamber music. Hedi's mother would play the piano, her father the cello, she second violin and visitors first violin and viola. It was here I first heard Schubert's piano quintet, Mozart and Beethoven quartets, the Kreuzer Sonata: unforgettable moments in the twilight, the musicians' faces illuminated by the lights on their music stands....

That summer was full of other new experiences too: not least swimming in the Nidda – a slow-moving local river, overhung by trailing branches and affording no foot- or handhold to a hesitant swimmer. (I can still remember the awful moments when I had to put my foot down only to find squelching mud!); going to my first opera; trying out my school German and - wonder of wonders! – being understood.

Many more summers in Germany followed – but none quite as magical as this first.

GE



HOPE 2008

Despite ominous forecasts of rain, Hope 2008 in Ewell was blessed with fine weather, encouraging many people to come and enjoy the Churches Together in Ewell event on Bourne Hall lawns.

Many thanks to all who supplied cakes for the refreshment tent, provided interesting display work, and helped by being there on the day.

Sarah Stovell



COFFEE MORNINGS

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

DO COME AND JOIN US

AN IMPORTANT DATE FOR YOUR DIARY

Saturday, 3rd January 2009

GALA DINNER

A celebration to mark
our Vicar's retirement

"SINNERS of EWELL"? WE SHOULD HAVE KNOWN BETTER!

At the Wednesday Coffee Mornings, Joan Boulden arranges the occasional talk. On 9 July this was billed to be a talk by the Vicar entitled "Sinners of Ewell"!

Was it a coincidence that on this Wednesday attendance at the Coffee Morning was larger than usual? Were the audience expecting startling revelations about others in the locality or were they afraid that their own misdemeanours (or worse) were to be publicly exposed? In either case, they were to be disappointed by the interesting material provided by our wily Vicar.

He began by criticising a far-distant preacher at St Mary's who described sinners as people unlike his congregation - such as criminals and known rogues. In the Vicar's view we were all sinners in some respects, (he didn't actually quote "All alike have sinned and fallen short of the glory of God" but this was his theme). This gave him a wide canvas on which to work. He explained that the "Year's Mind" slot in the Communion Service at 9.30 each Sunday recalled people who had died in past years at that particular season. But with the passage of time the list not only grew but included people who were no longer well-known to the current congregation.

He therefore proposed, probably in November, to hold a special service to recall, for a last time, the deceased who were no longer remembered by most of us. Some of us noted that this was a good example of how our Vicar proposes, in his final months in office, to tie up as many loose ends as possible. He then explained to the Coffee Morning that he proposed, to reminisce about some of the names on the current Year's Mind list, starting with those who had died soon after 1 January.

He then spoke in some detail on a few names such as Jack Keyes, the former choirmaster and organist, John Beams, the former Captain of the Tower. His audience were captivated by his lucid and humorous recollections of such people in the life of St Mary's. We were conscious that he knew, and could recall

clearly and vividly, the characteristics, virtues and foibles of people whom he clearly still held in high regard. The time passed very quickly and after about half an hour he had only got to mid January when it was time to conclude. His audience clearly wanted to hear more and he has agreed to come back to another Coffee Morning later in the year when more will be revealed. So watch out for this and come long on the Wednesday for another helping of Ewell remembrances. NMH

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 Annabel Lily Mallinson Winter

HOLY MATRIMONY

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

12 July Nicholas Stuart Lenson and Sarah Elizabeth Chamberlain

FUNERALS

And now, Lord, what is my hope? Truly my hope is even in thee (Psalm 39, used in the BCP Burial rite)

18 June Hilda Rose Robinson, aged 96
 23 June Derek Frederick Brice, aged 72
 1 July Paul Robert Bruce, aged 44
 2 July Joan Edna Jewel, aged 84

REBEL BISHOPS THREATEN THE VERY HEART OF OUR LIBERAL TRADITION

‘Let's at least agree on one thing, God is a hypothesis.’ That's what one of my professors used to say. ‘Your hypothesis may be different from mine, but if you insist it is superior because you have a better line to God than me, it leads to nothing but bitterness, rancour and even war. The best course is mutual toleration - live and let live.’ But then, Jonathan is an Anglican.

Anglicanism is a liberal tradition central to the very conception of Englishness, but it finds itself under mounting threat. Last Sunday around 300 Anglican bishops, largely from Nigeria, Uganda and Australia, but including at least one from England, issued the Jerusalem Declaration. They no longer accepted that the Archbishop of Canterbury led the Anglican Church.

Claiming the mantle of true Anglicans, they insist they will be guided only by the church's founding documents, notably the 39 Articles of 1563. They would establish a new governing council of primates who would lead a voluntary fellowship of ‘confessing’ Anglican clergy and laity (Foca) who would assert these fundamental principles, of which the most important was not ordaining gay priests.

On the face of it, this is schism - a challenge by rebels to the constitution and principles of the Church of England. Around a third of the church's worldwide bishops, representing some 30 million out of 70 million adherents, intend to establish a church within a church. The timing of the Global Anglican Futures Conference (Gafcon) which produced the Jerusalem Declaration was not accidental. It came a fortnight before the 10-yearly Lambeth Conference starts on 16 July, the most important event in the Anglican diary.

This is where every Anglican bishop has traditionally gathered to renew common bonds, pray together and deliberate over common challenges. Now they will be reduced from 900 to 600, with the Gafcon bishops saying they will boycott Lambeth. They want more missionary zeal, although the flashpoint is Archbishop of Canterbury Rowan Williams's refusal to discipline the American church for ordaining a gay bishop in 2003 which, they say, is directly against biblical instruction. The Lambeth conference has been organised by Anglican liberals who even welcome the deviant Americans back - and has been structured to take no hard decisions. They will stay away.

The mutual enmity and sense of betrayal is profound. Williams has said the rebels' proposed institutional changes are wrong and wants them to call a halt to their plans. So far, only one English bishop, Dr Michael Nazir-Ali of Rochester, has joined Gafcon, but the movement could join a growing evangelical fundamentalism at home. For example, Gafcon has allegedly earmarked two theological colleges, Oak Hill and Wycliffe Hall, as potential training grounds for its priests.

Gafcon's challenge is a toxic mix of doctrine laced with resentment of what its leading movers see as colonial subordination to Canterbury's liberal imperialism. Sydney's archbishop, Peter Jensen, a Gafcon driving force, is not just anti-gay, he carefully ensures there are no women priests in his diocese. The British Empire is over politically, he says, it

should now end religiously. Nigeria's archbishop Peter Akinola, one of Gafcon's founders, also passionately deplores the ordination of gay priests. He likes Canterbury's authority no more than Jensen. These are fighters for freedom and the Bible, even while protesting their devotion to Anglicanism.

The row about the role of Church of England in an era of secularism and falling congregations has been rumbling on for decades. The emergence of Gafcon and Foca could trigger a full-scale crisis, notwithstanding their roots in Africa; Asia and Australia, because it gives the English fundamentalists powerful allies.

Yet in purely English terms the ordination of women priests and bishops, along with the eventual ordination of gay clergy, is inevitable. The genius of the Church of England is that because it is the official church it has to include the universe of all the English - Christian, agnostic and atheist of whatever sexual orientation. It represents the cultural heartbeat of the country, and as the country has become more progressive so has it.

This is not just a precious institution at individual moments of crisis. Anglican priests are bulwarks for a cluster of values - tolerance, mutual respect, kindness, altruism, redemption - wherever they go in the communities they serve. I've never met one I did not respect enormously. In some social housing estates they are the only decent non-official figures people encounter. And even if God is only a hypothesis, it is crucially important that the country's leading religious institution is liberal.

Williams understands this. The popular view is that he is an ineffectual, hand-wringer who is risking the break up of the Church of England. I disagree. He obviously has a responsibility to try to keep the worldwide Anglican church together if he can. But he has a greater responsibility to the genius of Anglicanism - its capacity to reconcile Christian faith with the lived lives of the English and in so doing transmute religion into a powerful liberal, rather than reactionary, force.

Neither need his strategy of gradualism and inclusivity fail. For the Gafcom revolutionaries, for all their unpleasant views, remain very Anglican in their fundamentalism. To declare adherence to the 39 Articles, whose core purpose was to ensure it is England's monarch, not the Pope, who ordains priests, will lead them to the same place as Williams if they could but see it. The Anglican church moved with the sexual times in the 16th century, founded to free English kings from papal bans on whom they married, loved and divorced. It is moving with the sexual times in the 21st century by preparing to ordain gay priests and women bishops.

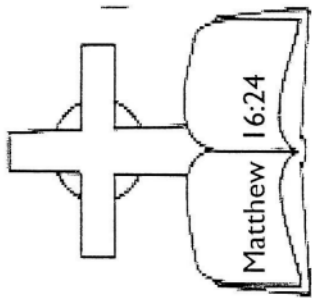
People who believe in the 39 Articles, even if they live in Lagos, Kampala or Sydney, can not ultimately stray very far from Lambeth. Gafcon's bishops should leave the Church of England if they had the courage of their convictions, but they love its tolerance too much to do that. And the liberal English, whatever divine hypothesis they favour, should not allow Williams to fight alone. If we don't want bigots running our liberal church, we'd better show it more support. One step might be to turn up for the odd service.

Will Hutton

Page 9 can be cut out if needed

Young Church Mag

31 August 2008. Fifteenth Sunday after Trinity Matthew 16: 21 to end



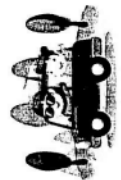
Sometimes God's way is not how we would like it to be, and, like Peter, we can find it hard to follow

Jesus told us what we must do if we are to follow him. Colour each square with a * and cross out each square with a . Write the remaining letters in order on the lines below

START →

E	*K	*M	*M	*T	*O															
*L	Y	R	A	P	K	*E	*U	*S	*P											
			J	O	*E	J	*O	*B	*R	*L	*O									
			C	*B	*R	S	S	N	F	L	J	*O	*E							
			J	A	*K	O	*D	*E	L	J	*O	*E								

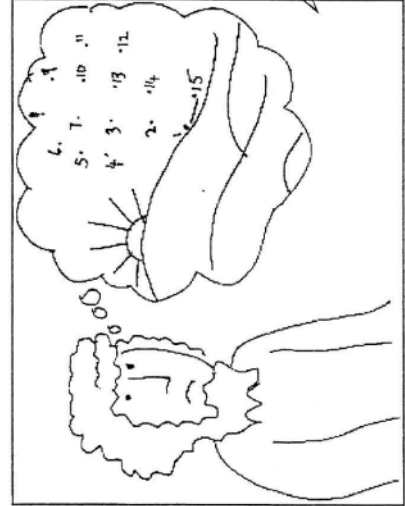
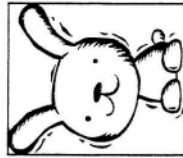
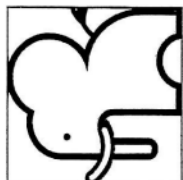
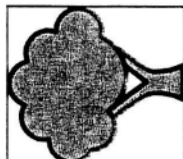
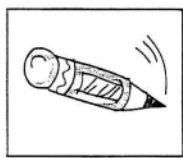
Father, lead us through this day
 As we travel on our way;
 Be our safety, be our friend,
 Bring us to our journey's end.
 Amen



God's Way!

Write the first letter of each picture to find out which disciple wanted to keep Jesus from harm

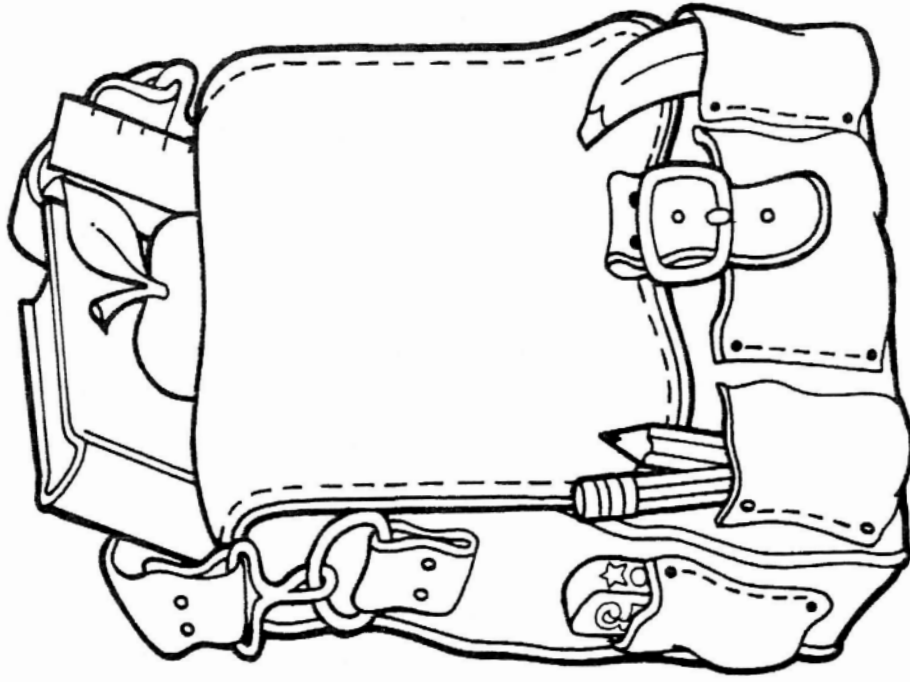
Jesus told the disciples that he would suffer and die, and they were sad and afraid



Join the dots from 1 to 15 to find out why he is looking so sad

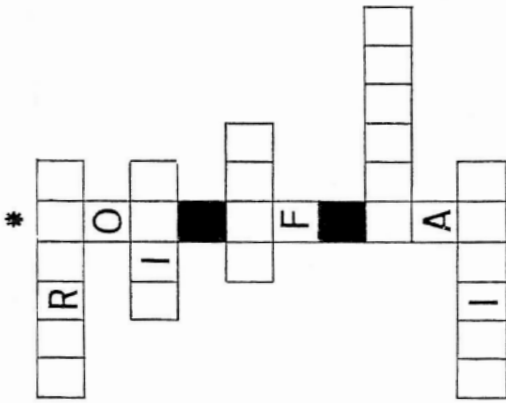
Page 10 can be cut out if needed

Are you going back to school this week? You might even be going to school for the first time! Will you have a bag like this to carry?

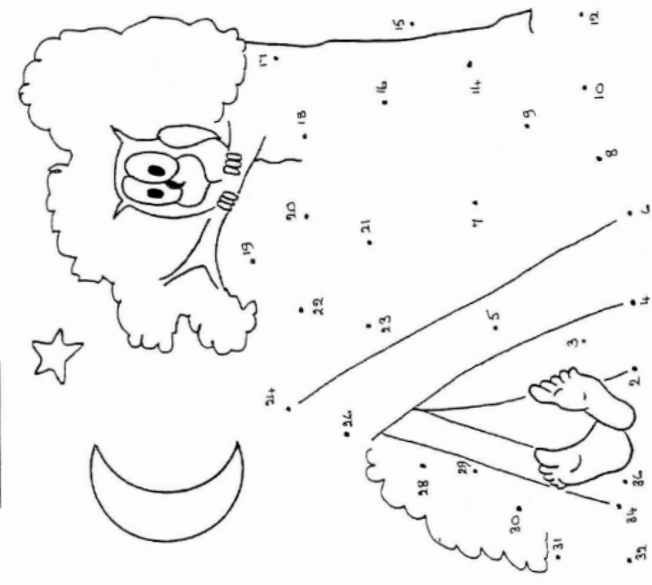
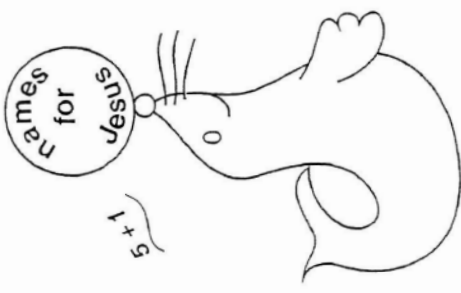


How many things are in the pockets? I can see ___ things
Write your name on the bag

Sometimes we can have worries about school, but don't forget that Jesus can help us with any "burden" as we learnt back in July!



5 names for Jesus. Fit them into the grid, across:
LORD KING FRIEND MASTER CHRIST
*This column spells out the name Jesus called himself



The holidays are nearly over now. Did you go camping? Join the even dots, 2,4,6,8 and so on to 36 to see what the owl can see

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Calendar for August



For the first three Sundays in August the services are in their simplest form. The choir is on holiday, and all the singing is congregational. Choral services resume on 24 August. There is no evening worship at St Mary's during August, and there will not be the Tuesday 1000 Eucharist until 26 August. However, the Wednesday Coffee Morning remains operational throughout the month.

- S 3 **ELEVENTH SUNDAY AFTER TRINITY**
- S 10 **TWELFTH SUNDAY AFTER TRINITY**
- S 17 **THIRTEENTH SUNDAY AFTER TRINITY**
- S 24 **ST BARTHOLOMEW**
Consecration of St Mary's 1848.
Book of Common Prayer Eucharist at 0800.
- S 31 **SUNDAY OF THE DEDICATION FESTIVAL**
*The Patronal Festival begins. Further details in-
September paper.*
0930 Procession of the Parish Church during the
Sung Eucharist.
1630 Evensong and Holy Baptism

A MEDITATION BY CARDINAL NEWMAN

God has created me to do Him some definite service.
He has committed some work to me which He has
not committed to another.
I have my mission - I may never know it in this life,
but I shall be told it in the next.
I am a link in a chain, a bond of connection between
persons. He has not created me for naught.
I shall do good, I shall do His work.
I shall be an angel of peace, a preacher of truth in my
own place while not intending it - if I do but keep his
commandments.
Therefore: I will trust Him.
Whatever, wherever I am, I can never be thrown
away.
If I am in sickness, my sickness may serve Him; in
perplexity, my perplexity may serve Him; if I am in
sorrow, my sorrow may serve Him.
He does nothing in vain.
He knows what He is about.
He may take away my friends, He may throw me
among strangers.
He may make me feel desolate, make my spirits sink,
hide my future from me - still He knows what He is
about and I trust Him.

From Janet Morrison

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