



EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin

No.416

September 2007

60p



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

UTOPIA = EWELL VILLAGE FAIR

...of the
...problem. Every press-
...race demands a collective
...response – climate change and flooding,
terrorism, the housing crisis, insecurity
at work, immigration and the ageing
population. Neoliberalism promised a
utopia but has failed to deliver. Britain
has become a hideously unequal soci-
...v. The poor are not treading water
...beneath the rising ...

At the present time many serious commentators, contemplating the world scene, are writing about the way in which, down the ages, the idea of Utopia has permeated economics, politics, philosophy and religion. There is a serious and urgent undertone to their chatter. An obvious worry has crept into their minds. Are human affairs finally running downhill? Is Homo Sapiens not so sapiens after all? Are we switching out the lights?

At bottom of this fear lies materialism.

From the base of “Will there be food on the table for my grandchildren, and will they have peace in which to eat it?” their writing takes off into demography, climate change, migration, nuclear physics and street crime.

The question is - “Can we make the world work?” The possibilities are finely balanced. For example, IF tomorrow every nation started converting its weapons of war into engines of peace, there is a chance that populations could be controlled, housed, fed, kept in good health, well-behaved and smiling.

But look at the size of that “IF.” Now look at what’s going to happen IF NOT. And is already happening – which accounts for the chatter. Darfur becomes a household word.

Jesus never got into this debate (at least nobody quotes Him except to say that HE dismissed a question about Roman occupation of Palestine). He did suggest we treat our neighbours well and discard no



particle of The Law (which includes a Jubilee Year of Debt Forgiveness).

His trend was very clear. We should help others. Many of the writers on Utopia today see humankind as possessed by greed, fear and resentment, individually and collectively, with families, tribes, nations and races at one another’s throats. Can anyone lead us out of this situation?

An essential quality of good leaders is to confront the major anxiety of the people of their time. Churchill certainly did it. Gandhi, Lincoln and Ataturk too. All operated within national parameters. Britain, the USA, India, Turkey still exist. But we all now inhabit an international global situation.

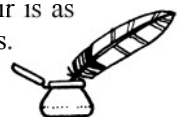
Vatican-led Roman Catholicism, leaderless Islam, Fascism, Communism, have tried, even asserted, leadership but they are all exclusive – they cut out others, and the others feel cut out, if not actually fearful.

Is a Jesus – led Anglican Communion capable of the leadership needed? Capable of saying, “Yes, we are all fearful for our material futures, but there is a way, a way out of our fear, greed and resentment, a way we can all walk in freedom together, those who know Jesus being led by Him, those who don’t by their own best lights, all sure of one another’s friendship, and nobody excluded.”

We had a living demonstration recently in Ewell Village Fair, unequivocally run to collect money for our own St Mary’s Church, yet most graciously and generously supported, attended, lived in and lived through by all sorts of people from all sorts of places, believing all sorts of beliefs, yet making a village that works.

Kathy and Ian Burgess, and their co-workers, may not have consciously thought that their leadership was setting a pattern for peoples and leaders the world over, but it was, - and a proof that the Anglican Communion works in sun and rain.

Ewell Village Fair is as near Utopia as it gets.



THE VICAR writes

THE MONTH BEGINS WITH THE PATRONAL FESTIVAL...

There is a busy programme at St Mary's at the beginning of September. Liturgically and devotionally St Mary's has two major focal points during the year: Holy Week and Easter, and then about six months later the Patronal Festival. I have often pointed out that it is curiously appropriate that our Patronal Festival occurs at the beginning of the working year, because it reminds us from the word go of our basic Christian commitment, as we renew our baptismal vows, recall our personal spiritual heritage at St Mary's Ewell, and recall the example of acceptance of, and obedience to, the call of God by Our Lady. It is an annual time for personal renewal in faith and dedication, and to be ready to move on to new tasks in the service of Christ and his Church. It is also a time to enjoy a warm Christian fellowship with one another, and to do a few things that are different from usual. We have two distinctive liturgical features at the Sung Eucharist at this time of year: the Procession of Our Lady, and the Procession of the Parish Church, both of which have different but related points to make. We shall be having some pleasant culture in the form of another organ recital from Jonathan Holmes, something which is always calculated to lift the spirits (and the wine). Earlier on the same day there will be a Garden Party, something we have not had for quite a while, and which should be a delightful and elegant way of spending a Saturday afternoon. Just after Patronal Festival Week, but still part of the general mood, will be the Coach Outing to Portsmouth; there is room for both religion and good fun during the Patronal Festival period, and this year we seem to have got a good mixture. One feature of the Patronal Festival this year will be the re-appearance of the Patronal Festival Lecture, though in a slightly different form. It will take place on Wednesday, 5 September at noon, after the Eucharist at 1140, the time being chosen largely for the convenience of those attending the Coffee Morning. It means for some a longer than usual morning on the premises, but that probably ought not to be too difficult a matter. The topic will be *'The Shrine of Our Lady of Walsingham.'* I am myself a Priest-Associate of the Shrine, and some members of the congregation may indeed recall a parish day-pilgrimage there many years ago. It may be the case that we may do so again before I leave you, so that the parish may be prayed for at the Shrine, and commended to the prayers of Our Lady, as a period of new developments begins.

...AND GOES OUT IN A FLOOD...

There were more than enough floods in this country during the summer, but a different flood will be brought to mind on the last Saturday of the month, 29 September, when the Parish Choir, together with several other 'component parts' (of which more elsewhere) will be performing Benjamin Britten's setting of the Chester Miracle Play, *'Noye's Fludde,'* under the direction of Jonathan Holmes. All the signs are that this is going to be a magnificent evening, and may well be a sell-out, so do get tickets as soon as possible. The proceeds are going to Christian Aid. We have not been able to mount the May house-to-house collection for Christian Aid for the last year or so, and hopefully this event will go some way to providing a

St Mary the Virgin EWELL PARISH CHURCH

020 8393 2643

Website: www.stmarysewell.com

CLERGY

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

READERS

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

CHURCHWARDEN

Mr David Crick 07850 709461

SUNDAY AT ST MARY'S

0800 HOLY COMMUNION

0930 SUNG EUCHARIST

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

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

1100 MATTINS

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

1200 HOLY COMMUNION

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

1830 EVENING WORSHIP

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

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

ON WEEKDAYS

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

THE PARISH OFFICE

Administrator:

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

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.

OXFAM - HELPERS WANTED...

We have been in the village for over 21 years and many of you will already be our customers. You may also remember our stall at St. Mary's Fair over the last few years, selling Fair Trade food.

Can any reader, man or woman, spare 4 hours (9.45 - 1.45 or 1.15 - 5.15) once a week to help in the shop?

Margaret Holland would love to hear from you: she is always in the shop on a Friday afternoon but anyone there will take a message at other times.

reasonable contribution to the important Christian work done in areas of very great need by the various Churches acting together; it sometimes gets forgotten that Christian Aid used to be known as Inter-Church Aid, which is what it actually is. There are other details about *Noye's Fludde* elsewhere in EPN.

In fact it is a pretty busy month. The Harvest Festival is on 23 September, slightly earlier than usual, but this is mainly because of *Noye's Fludde* on the evening before the more usual date. Our harvest gifts will be going as usual to the Waterloo Christian Centre and to Vaughan House in Guildford.

...AFTER RAIN DID NOT STOP PLAY

The Village Fair towards the end of July (too late to be mentioned in the August paper) was a wonderful occasion once again this year, and the clear profit is in excess of **£10,300**. Bearing in mind that the day before saw some truly atrocious weather we were all very apprehensive, but apart from a vigorous downpour in the middle of the proceedings we actually got off very lightly. The major casualty was the Country Dancing, which was cancelled because of health and safety reasons. Otherwise all went according to plan, and once more Ian and Kathie Burgess deserve our best thanks for masterminding once again a magnificent Fair. Plenty of other thanks are also due to all who worked so hard on the day itself, and in the preparations leading up to it. It is a measure of the family spirit at St Mary's that such a marvellous event can happen every year. I am certainly most grateful to all who do so much year by year at the Fair out of love for their parish church, and in order to support its life and witness.

Your friend and Parish Priest

Richard Hanford

EST.1934

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PETER JOHN PLEDGE

We learnt with great sadness that Peter Pledge died on 28 July aged 82. Peter was a good and loyal servant of the church, assisting St. Mary's in many ways, including an extended period as churchwarden. An obituary will appear in next month's EPN.

Peter's funeral service was held at St. Mary's on 10 August. May he rest in peace.

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The Coach Outing to Portsmouth

The coach for Portsmouth on Thursday 13 September will depart from **OUTSIDE THE CHURCH HALL** due to the new parking restrictions.

Please be there by 09.15.

The coach can only stop there for a limited period to pick us up, so please do not be late.

There are still a few seats available at just £10 each.

If anyone is interested please contact Joan Boulden as soon as possible.



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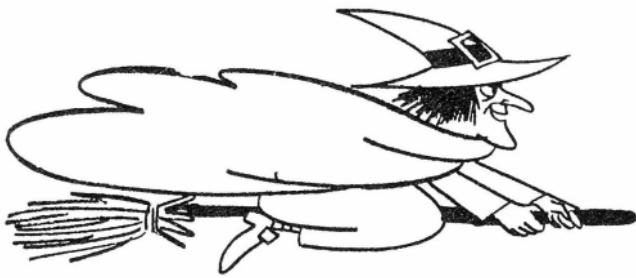
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EWELL VILLAGE FAIR

Ewell Village Fair is a wonderful mixture of rituals and traditions stretching back hundreds of years, as exemplified by the strange antics of the Morris Men, the obligatory Gurning through the Horse Collar by an eminent dignitary and the Punch and Judy show.

We have now created some more recent customs such as the Men's Cake Making Competition and the parade of dogs given by the Southern Golden Retriever Society Display Team, plus the sound of the Marching Band, the drinking of Pimms and the seductive tones of a Wind Band.

For the stallholders much of the work begins on the evening before the actual event, when they try to put up their gazebos. They can be seen puzzling over heaps of metal tubing and flapping striped plastic sheeting. The worst part of erecting a gazebo is the pulling of the plastic over the tubular framework. This year the work had to be done in a high wind and the pouring rain, with many a person in peril of being carried away over the rooftops on their fly away contraption.



Saturday started off with blue skies, shining silver clouds and warm sunlight. The grounds of Ewell Castle School were soon full of people searching for bargains, sucking happily on ice-cream cornets or drinking Pimms, ale or wine. The Master of Ceremonies began introducing the programme for the day. The Mayoral Party arrived and eventually the Mayor of Epsom, Councillor Jean Steer judged the Men's Cake Competition and declared that the Vicar had won. 'Well', said the Vicar, 'how do you present something to your self?'

There was music to be heard throughout the day. It greatly added to the atmosphere of fun and enjoyment which prevailed. The Morris Men slammed their sticks at each other to the accompaniment of their violinist



dressed as a bird-like creature, in a bright red feathery cloak. The Surbiton RBL Band attired in splendid uniforms, marched as they played; their trumpets, trom-



bones and French horns or were they euphoniums? shining and golden in the sunshine. There was a slight lull when the band finished and a man was heard to say

'Look at all those people rushing to get to the front just to see a load of dogs marching, it is absurd.'

Then over the air waves came the romantic sound of the strings of a full blown symphony orchestra playing something resembling Tchaikovsky's ballet music for Swan Lake and the teams of golden retrievers made their entrance, to an enthusiastic audience, some members of which laughed with delight at the marching prowess of the cream coloured retrievers. They performed again in the afternoon. The critical man was still there. His wife said

'He wants to watch the dogs again, because he just can't believe people want to see such things.'

By mid afternoon the sky clouded over for good and raindrops were falling. The Fitznells Wind Band began playing beguiling songs, which we all knew and were able to sing-along with, whilst swaying to the rhythm. They were pure delight, whatever the weather. It is to be hoped that their music did not entice the stallholders to lose their concentration on the job in hand. The job now combined trying to protect the stock from the deluge of rain, wringing water out of sodden boxes, containing goods, clinging to wobbly gazebos overloaded with rainwater and smiling at any potential customers.

The day had consisted of a splendid mixture of music, animals, and people perpetuating rituals, passed down the ages, with others creating fresh traditions for others to sustain next year. But the golden retrievers were the stars of the show, even the dogs in the street knew.

Marion Rao

SUGGESTED PRAYERS

Prayer For God's Help

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

Augustine of Hippo

The Breastplate

I bind unto myself today
The power of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, his shield to ward;
The word of God to give me speech,
His heavenly host to be my guard.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in mouth of friend or stranger.

I bind unto myself the name,
The strong name of the Trinity;
By invocation of the same,
The Three in One, the One in Three,
Of whom all nature hath creation;
Eternal Father, Spirit, Word,
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

St. Patrick

This prayer is developed by a later writer from the original by St. Patrick whose writings are the earliest British Christian literature.

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THE PARISH IN ACTION

No.1: ARRANGING SUNDAY

g) The 'Occasional Offices': *Weddings*

This really is the last of the series 'Arranging Sunday', which has broadened into a consideration of all the liturgical activities in church. Weddings are always joyful occasions, and over the years many hundreds of couples have been married at 'new' St Mary's, and many more thousands in the old church. Lives are changed through the marriage rites, and the event itself is a delicate blend of solemnity and good fun. Getting married is indeed a serious business, and is not (as the old service says) 'to



be enterprised, nor taken in hand, unadvisedly, lightly or wantonly*; but reverently, discreetly and soberly, and in the fear of God.' Yet it remains a celebration, and the church side of things somehow has to hold both these aspects in balance. This series is mainly concerned with what goes on at the particular services, but the run-up to a wedding in church is a fairly detailed business, involving form filling, arranging meetings with the couple, checking on the legal preliminaries, and fixing up a walk-through of the service. A fair amount of time is spent on all these detailed arrangements,

because no two weddings are the same. It is fair to say that there is still a considerable amount of legal red tape in connexion with weddings, and sometimes it has to be pointed out that this is not a case of the Church being quaint and obscurantist, but that all these things are to do with the law of the country. The Marriage Acts are very complicated, and, whilst it is clear that change is really afoot, it is not just around the corner yet. Some readers will know that the movement for change was actually started by the present Vicar of Ewell, as a result of a Private Member's Motion at the General Synod which sought to find some form of alternative to the compulsory reading of the banns of marriage during service-time - a motion which was overwhelmingly carried. However, this had all sorts of implications of a legal character, and ended up being absorbed into the much wider question of revising the whole structure of the legal preliminaries to marriage. Some minor adjustments about 'who can get married where' have recently been made by the General Synod, and these ought to go through the legal process without too much difficulty.

One of the tasks which falls to the couple is to decide upon which form of service they are going to have. It often comes as a surprise when they learn that there are two wedding services in the Church of England. (Technically three, see footnote, but in practice two.) There are three major differences between the two forms: one is in contemporary language and the other in Tudor English; one is more or less fixed and the other has more flexibility; and underlying it all is a difference which only becomes apparent when the actual texts are read, and this is something to do with 'feel and flavour', because after four hundred years there is clearly a shift in the approach to, and understanding of, marriage. The Church of England has had a modern

language text since the early 1970s; its current version dates from 2000. In 1983 when the present Vicar arrived, the great majority of the weddings in that year were 'Series 1'; only about 20% were according to the modern rite. During that year the Vicar interviewed the following year's couples, and by the end of that year the percentages had in fact remained roughly the same, but with this difference: they were the other way around. So it has remained, and the majority percentage has increased to the extent that in the present year there has only been one 'Series 1' wedding. The couple has the choice of rite; it is not a case that 'this is the one we have here.' Couples are invited to come to the Sung Eucharist one Sunday morning, and then to stay on and look at the books, eventually leaving sometime during the 1100 service. The crucial question that they are asked to address is, 'Which one of these services is actually talking about our marriage?', and they are asked to remember that the question is not quite the same as 'Which one of these services is actually talking about our *wedding*?' There is also a difference when the wedding involves members of the regular congregation. There is a local church family atmosphere to such occasions; many members of the congregation turn up (whether or not they are guests), and generally speaking these occasions take place within the context of a Nuptial Mass.

There are fewer weddings in church than there once were, largely because of the new situation in which Great Houses and the like have become venues for civil weddings, and where there is no religious element to the ceremony.



We recently had an enquiry about a wedding which had to be at a certain time on a particular Sunday (sic), and it was explained that we could not adequately staff it; the upshot was that although

they gave some thought to changing the date, in the end they decided upon an alternative venue for a civil ceremony at the date and time they wanted. The 'floral and choral' element does not now need to have any religious input, and so church weddings now tend to be more specifically sought by those who particularly want their marriages to be solemnized by the rites of the Church. This has actually made things easier.

At St Mary's it has been found that a fairly large amount of paperwork has in fact also made things much easier for all concerned. In addition to papers dealing with music and the like, there are papers to pass to the driver, the best man, the photographer, and also other notes dealing with various detailed points, such as how to draw up a leaflet with the Order of Service, if they want one. This has been found to be reasonably effective in preventing endless phone calls about little points of detail, and most people are appreciative of these guidance notes. There are exceptions: a number of years ago a couple wrote to complain to the then bishop that, amongst a host of other grouses, they had been actually given more than a dozen sheets of paper, and the prelate concerned decided it was all worth following up and the nuisance value was quite considerable. Such things are fortunately quite exceptional, but unfortunately very occasionally it

does seem that in a consumerist society a wedding is seen as just one other thing to be ordered à la carte, and then it comes as quite a surprise when those who approach it in this way find that the church is not always as compliant as they would wish, especially when it is not possible to accede to particular requests which are perhaps unreasonable or even inappropriate in church.

Music details often need to be discussed in detail: an interesting statistic is that it has consistently been the case that roughly 50% of brides are determined to have '*Here comes the bride*', whilst the other 50% are determined not to have it at any price.



The choice of hymns can be a problem for couples who are not familiar with the church scene; occasionally they ask for infantile choruses they learned at junior school, and they need sensitive guidance towards more appropriate material. Then there all sorts of other things, like the colour of the flowers, or whether they want pew-ends, or the bells, or the

choir, or having the service videoed (not a straightforward business from more than one point of view), or any specific readings in addition to any scriptural ones, and whether they are to be done by someone else, or whether special provision needs to be made for (say) wheelchairs. Usually in the week before the wedding there is a walk-through, which involves only the couple, in which they come to grips with the text of the wedding, go through it all in considerable detail, get used to the microphones, and have the general assurance that they will still be guided through it all. This session seldom lasts less than an hour and a quarter, and it is usually much appreciated.

On the day itself there are a host of preparations to be made, both by the Vicar and also by the churchwarden or duty steward. These range from putting out the cones early in the morning to the last item, which is lighting the altar candles. The Registers need to be laid out ready in the Parish Room on a table covered with a green baize cloth, together with a fountain-pen containing the approved sort of ink. In addition there are such things as setting up the front of the church with a small carpet (so that brides do not catch their heels crossing the grating, and rings do not fall down it), the *prie-Dieu* with leaflets and booklets on it, the stand microphone, the two posh chairs for the couple, and also various books; also unlocking doors, putting on the Public Address system and the lighting, providing a table for the brass plate (needed at the end) and possibly for carnation-boxes, and perhaps having to deal with the photographer, the best man or the ushers, who may not have read their papers and do not know what to do. If there is more than one wedding, the flowers may need to be changed around, because the colours are generally chosen to tone in with the bridesmaids' dresses. It is a busy time.

One interesting factor is that, apart from the rare instances of those being married by the Archbishop of Canterbury's Special Licence, those married at St Mary's fall into two main categories. The first category consists of geographical parishioners who have a right in law to be married at their parish church; they do not even have to be baptized Christians. This relates to the basic principle of matrimonial theology in which marriage is seen as being a sacrament 'of the nature of creation' as well as being (for Christians) 'of the nature of grace.' The couple them-

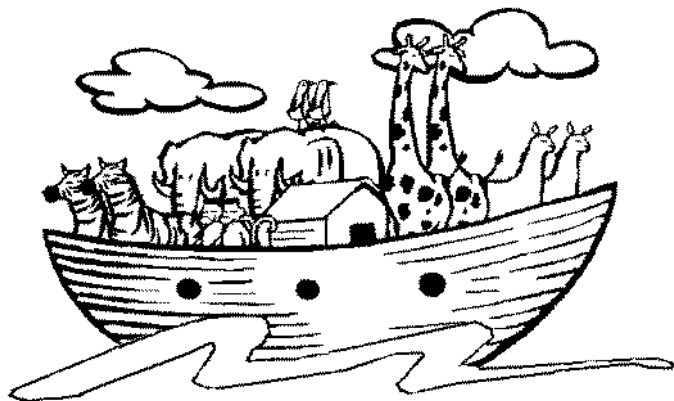
selves, in western theology, are the ministers of the rite; the priest blesses the union and proclaims it, but he does not 'make' it. (It is different in the Christian east.) Whilst it is sometimes the case that those in this category come to St Mary's from time to time in the period before their weddings, and consequently they feel reasonably at home here by the time of the wedding, it is equally the case that many do not, and their only connexion with the church is in the run-up to the wedding, and the wedding itself. In the case of the second category it is rather different. These are people who have sought to get married at St Mary's but who do not live in the parish. These can only be married here if at least one of them has been baptized and is on the church's Electoral Roll, and in order to be placed on the Roll they have to be regular worshippers for six months. It is perhaps significant that very few have demurred at this prospect, and most have therefore developed a familiarity with, and affection for, St Mary's for quite a period before the actual wedding. Very often they cannot afford to set up house in Ewell, but they come to feel part of the church community here, and St Mary's will, in a sense, always be 'their church.' Weddings at St Mary's are an important part of our Christian witness, and it was good to see many who returned to St Mary's in February of this year for our first 'Valentine Mattins', something which will no doubt be repeated in two or three years time.



* The quotation is from the 1928 Prayer Book, the marriage rite of which has evolved into what is now known as 'Series 1'. When people talk about the 'old' wedding service, this is in practice what they mean. In the actual Book of Common Prayer text there is an extra bit at this point, following naturally upon the word 'wantonly'; it runs 'to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding.' All subsequent revisions have deleted the lusts and brute beasts, though, since the BCP enjoys permanent authorization in the Church of England, one can still ask for them. Since 1983 there have been only two such requests for the brute beasts, both, interestingly enough, in the early 1980s.

The series 'The Parish in Action' continues in October with a contribution dealing with the music at St Mary's.

Noye's Fludde by Benjamin Britten



In 1957, after hearing a concert performed by several hundred East Suffolk children in Aldeburgh Church, Britten decided to write a work for school children to sing and play and act in a "big building, ... preferably a church – but not a theatre." He chose to base his church parable on a Chester Miracle play, a form of medieval drama based on church liturgy with the addition of dialogue and dramatic action, originally performed in Latin. Miracle plays, which lasted from sunrise to sunset, were performed by one of the Guilds on a cart known as a pageant, which moved about the town. The plays were given in churchyards and marketplaces on church festival days. The Chester Miracle Plays, so named because of the city in which they were performed, dated from 1475 to 1500. Britten frequently based his work on the conflict between a simple man and corrupt society and this theme is dramatically present in *Noye's Fludde*, where the innocent children and animals present a strong contrast to the wickedness of the society God destroys in the flood. *Noye's Fludde*, featuring children as performers, also contains an adult speaking part – the Voice of God, and Noye and Mrs Noye are sung by a bass-baritone and contralto, respectively. The original Chester Miracle play contained forty-nine different species of animals; Britten used thirty-five kinds of animals in pairs in the first production of *Noye's Fludde*. All of the animals are played by children.

The orchestration for *Noye's Fludde* was written for amateur players as well as for some professionals. Britten added unusual instruments to a large percussion section, i.e., handbells and *slung mugs*: cups and mugs of various size and thickness which were slung on string by their handles in order to form a rough scale. They were hit with wooden spoons to produce the sound of the first raindrops hitting the roof of the ark.

The drama commences with the entire congregation (including the audience) singing the hymn "Lord Jesus, think on me," which Britten has set as a rather wild march. Noye makes his way to the stage and hears the Voice of God accusing mankind of sin, declaiming that man has thrown away God's blessings. God's Voice prophesies destruction but because of Noah's righteousness God promises to save Noah and his family. Noah summons the family to assist in building an ark to escape the approaching flood and we hear a work theme with hammerblows, which reflected work taking place in Britten's house at the time he was composing *Noye's Fludde*.

When the ark is finished, we hear the sound of bugle calls as the animals enter. This pacifist composer was not thinking of military bugles – instead, he was emulating those he heard so frequently as summonses in the public schools he attended as a boy. The animals themselves sing repetitions of *Kyrie eleison* as

they enter the ark, passing through the congregation to do so.

In the Chester Miracle play Mrs. Noye is a comic character, perverse and cantankerous, and Britten maintains these qualities. We see her standing at the foot of the gangplank, arguing and chatting noisily with her gossips as she refuses to enter the ark. Finally her sons carry her bodily into the ark (she boxes her husband's ears as thanks for her salvation) and the storm commences. Britten has the orchestra emulate the rising and falling of the wind, the waves, and the flapping rigging as the storm comes nearer and nearer, and finally the sounds of the first raindrops fall heavily as the wooden spoons hit the *slung mugs*. The animals panic as the storm increases, but gradually they and they people begin to sing the hymn "Eternal Father, strong to save." The sounds of the storm continue, but begin slowly to abate as the singing grows stronger and stronger, joined by large orchestral forces. Now the storm incidents grow shorter until the episode closes in profound calm, with spattering raindrops still played on the *slung mugs* and the piano.

Noah sends out two birds, a Raven and a Dove, to spy on the land and the waters. The music of the birds is closely related as the Raven dances off to a fast waltz, and the Dove flies after the Raven in a graceful G Major waltz. The Dove returns with an olive branch as Noah sings a simple song in which he tells us that it is "a signe of peace." Now we heard God's Voice speaking quietly, offering forgiveness, telling the creatures of the ark to go forth and multiply. Once again we hear bugle calls, muted this time, as the animals and humans leave the ark two by two. We are reminded of the work theme, which metamorphoses into the joyous music of ritual, with tolling bells. God's benediction is given and the congregation sings the final hymn, "The spacious firmament on high" as man is united with God in peace. The music swells to joyous sounds of the bugles and the bells, gradually ending in the quiet of a protracted G Major triad.

NB: "a signe of peace" is a quote from the score, and is not misspelled.

The performance duration is 50 minutes.

Noye's Fludde

by Benjamin Britten

Saturday, 29 September 2007 at 19.30

at the Parish Church of St Mary the Virgin, Ewell

performed by

The Parish Choir

along with

the Junior Choir of Emanuel School, Clapham

&

Kingswood House School Choir, Epsom

Tickets £3 (under 16s free) from The Parish Office
(020 8393 2643) or from either school

All profit to Christian Aid

PATRONAL FESTIVAL 2007

Saturday, 1 September

1500-1730 **Quiet Afternoon, conducted by the Vicar**

Sunday 2 **SUNDAY OF THE DEDICATION FESTIVAL**

0800 **Holy Communion**

0930 **Sung Eucharist with the Renewal of Baptismal Vows, and the Procession of the Parish Church**

1100 **Mattins and Holy Baptism**

1700 Choral Evensong

Tuesday 4

1000 **Requiem Mass for Past Worshippers**

Wednesday 5

1140 **Holy Communion (Mass of Our Lady of Walsingham)**

1200 **The Patronal Festival Lecture by the Vicar: 'The Shrine of Our Lady of Walsingham'**

Saturday 8 **THE FEAST OF THE BLESSED VIRGIN MARY**

1000 Holy Communion (High Altar)

1430-1630 **Garden Party** at 46a Ewell Downs Road (see below)

1930 **Patronal Festival Organ Recital**
by *Jonathan Holmes* (see below)

Sunday 9 **SUNDAY OF THE PATRONAL FESTIVAL**

0800 **Holy Communion**

0930 **Sung Eucharist and Procession of Our Lady**

1100 **Choral Mattins**

1830 Choral Evensong (Old Choristers' Reunion)

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Saturday, 8 September at 19.30

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PATRONAL FESTIVAL RECITAL

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Programme:

J.S.Bach - Prelude and Fugue in E minor {BWV 548} "The Wedge"

Mahler - Adagietto Symphony 5 [arr. Pearsall Mansfield]

Bolcom - Free Fantasia on "O Zion haste" and "How firm a foundation"

A George Gershwin Tribute [arr. JSH]

Middelschulte - Passacaglia in D minor on "Ein Feste Burg"

Mussorgsky - Pictures at an Exhibition [arr. Keith John]

Admission by ticket, £5 in advance or £6 at the door,
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Next recital: 6 October: *Huw Morgan*

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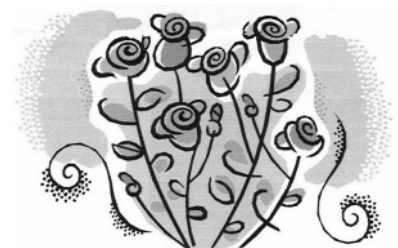
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46a Ewell Downs Road

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18 July Peggy Stevenson, aged 93

28 July Maurice Ronald Hoy, aged 87

13 August Peter John Pledge, aged 82

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Calendar for September



- Sat 1 1500-1730 Quiet Afternoon
- S 2 **SUNDAY OF THE DEDICATION FESTIVAL**
Patronal Festival Week begins
See page 9 for full details of this Sunday and of the Patronal Festival Week.
Choral Evensong at **1700** today
- M 3 Holy Communion to the housebound.
- W 5 1200 Patronal Festival Lecture by the Vicar:
'The Shrine of Our Lady of Walsingham'
- Sat 8 **THE FEAST OF THE BLESSED VIRGIN MARY**
1000 Holy Communion
1430-1630 Garden party at 46a Ewell Downs Road
1930 Organ Recital by *Jonathan Holmes*
- S 9 **SUNDAY OF THE PATRONAL FESTIVAL**
Details again on page 9
1830 Choral Evensong (*Old Choristers' Reunion*)
- M 10 2000 Meeting of the Finance Group
2000 Meeting of the Epsom Deanery Synod.
- Th 13 Coach outing to Portsmouth.
- F 14 **Holy Cross Day** 0900 Holy Communion
- S 16 **FIFTEENTH SUNDAY AFTER TRINITY**
1100 Book of Common Prayer Sung Eucharist
- M 17 2000 Meeting of *Pro Musica*
- W 19 2000 Meeting of Vicar, Warden and Administrator
- S 23 **SIXTEENTH SUNDAY AFTER TRINITY**
Thanksgiving for the Harvest
0930 Procession of Harvest Gifts at the Sung Eucharist.
1100 Christian Family Praise for Harvest, and presentation of Harvest Gifts
- Sat 29 **St Michael and All Angels.** 0900 Holy Communion.
1930 Performance of Benjamin Britten's *Noye's Fludde*
(See page 8)
- S 30 **SEVENTEENTH SUNDAY AFTER TRINITY**
1200 Holy Communion

Harvest Gifts: Once again this year our Harvest gifts are going to the Waterloo Christian Centre and Vaughan House in Guildford. Gifts of cereals, rice, baked beans, tinned foods of all kinds, tea, coffee, sugar, personal toiletries and other similar goods will be especially appreciated.

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