



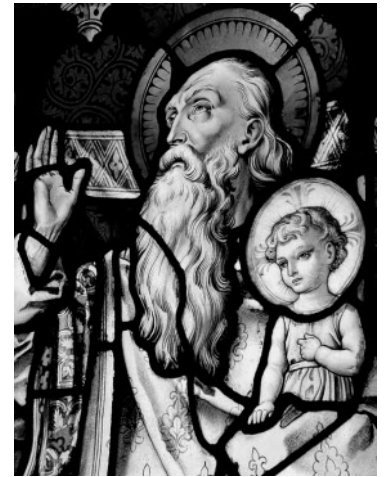
EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin

No.417

October 2007

60p



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

YOU'RE CERTAIN?



Two things are certain-
- we men could inhabit our planet in peace,
- we won't.

We know this because we are rational beings who know we are not reasonable beings.

There is an unusual statement attributed to Mahatma Gandhi -

"I think it is wrong to expect certainties in this world where all else but God that is Truth is uncertainty. There is a Supreme Being hidden as a certainty."

Did Gandhi really mean "wrong" or just "misguided"? Let's stick with "wrong" and the moral element it implies. Is it wrong to trust in something untrustworthy?

He elaborates a reason when he continues that God is the only certainty. Even here he qualifies "God" with "that is Truth".

A Hindu, with a very close Christian friend, Gandhi lived in a land of many gods. Here he gives God a Capital G as if to signify The Only One.

He adds the description Supreme Being. He regards God as Alive in our human way - Being is a living word associated with breathing.

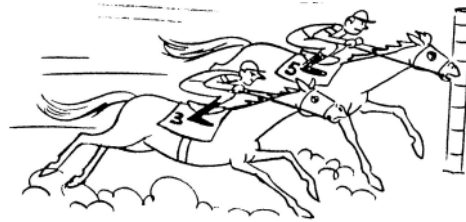
Now look at the word "hidden". Hidden where? Behind what? The Universe? We definitely get an impression of Hide and Seek. As if Gandhi is assuming we humans seek for God, and saying that, instead of looking for certainties, we ought to be looking for God.

Which might help to explain his use of the word "wrong". As if it were morally wrong to waste time seeking "certainty" (a thought for scientists here).

Yet two words remain. Supreme and Truth. "Supreme Being" suggests that Gandhi thought God is "one of us", but beyond our limitations and entrapments, unfettered by our sorts of striving, though approachable by us in our strivings.

The tone of the statement suggests helpfulness, encouragement.

"Truth". "God that is Truth" suggests finality, suggests there is no need to go any further. Indeed, Gandhi has hinted it is wrong to try.



He is quite dogmatic that "all else is uncertainty" - shifting sands, shimmering mirages.

He had much experience of uncertainty. His family life, political life, caste life, religious life, international life (exchanges of letters with Hitler, a night in a Nottingham gaol-cell so he could watch just one day of a Test Match) were a kaleidoscope of uncertainty. He has been there. We can take him seriously.

All this could leave us in a bit of a twitter about that odd landscape where uncertainty, rationality and reasonableness shimmer in and out of focus between God, Truth and the future.

Mother Julian of Norwich clarifies. More single-minded than Gandhi, she offers -

"Many men and women believe that God is All-Mighty and MAY do all; that He is All-Wisdom and CAN do all; but that He is All-Love and WILL do all; there they stop short."

Do we stop short? If we do, we short-change ourselves.

More, do we give love to others, all others? If we don't we short-change them.

Let us pray that Christians aren't short-changing the world.



THE VICAR writes

AWAYEE IN HAWAII

It is easy to become something of a bore when talking about one's holidays, and I cannot ever recall doing so in *Ewell Parish News*. This is largely for the simple reason that until this year we have not really had any. Normally we retreat to our home in Wales, but apart from visits with a Church connexion (like Oberammergau or the Holy Land) or school journeys we have seldom, if ever, been able to take a conventional holiday. However, this year things were different, and my wife and I, together with our daughter Rachel and her husband, were away for three weeks, first of all in the mainland United States and then in Hawaii. Although some of the details are now starting to fade, we certainly had a wonderful time, and we also have a wonderful photographic record. We took in Niagara Falls, San Francisco and, off the tourist trail, Ohio, where there was a family wedding. In Hawaii we shared a beach house on Oahu, some thirty miles north of Honolulu, with the sea no more than twenty yards from the building. We were also able to visit the Volcano Park on the 'Big Island', the one which is actually called Hawaii, something which I had particularly wanted to do, having always had an amateur interest in vulcanology. I now have a splendid collection of Hawaiian shirts, though they are more likely to be seen in the Vicarage and in Wales than generally around the parish. Anyway, it is getting colder now. All in all, a memorable time, and we all want to go back now, not least because it is much less expensive in America.

Partly because of last month's article on weddings at St Mary's in the series *The Parish in Action*, it might be worth mentioning two very different weddings which featured in our travels. The family wedding in Ohio took place in a very modern Roman Catholic church. The Nuptial Mass took place with a combination of dignity and informality, and we were aware of several American customs which are quite different from 'over here.' These included the provision for a rehearsal dinner, and on the day itself a time gap between the ceremony and the reception. The interesting fact which struck me (but obviously had to reason to strike anyone else) was that the way in which the service took place meant that - if one didn't know, or if one were watching a silent video - it might just as easily have been taking place in an Anglican (or, as they would say, Episcopalian) or Methodist church, though in the latter instance the black gown would probably have given it away. Most of the liturgical arrangements in the particular church would have been in keeping with any of those traditions, and the conduct of the service would have been very similar in all cases; there were no 'busy movements' or any strange and dark ceremonies. It illustrated very well how contemporary liturgical insights have actually led to a form of Christian unity in the understanding and presen-

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SUNDAY AT ST MARY'S

0800 HOLY COMMUNION

0930 SUNG EUCHARIST

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

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

1100 MATTINS

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

1200 HOLY COMMUNION

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

1830 EVENING WORSHIP

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

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

ON WEEKDAYS

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

THE PARISH OFFICE

Administrator:

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

This is in the Sacristy on the south side of the church and is open from 0930 to 1300 on Monday to Friday, (though at present it is not usually open on Thursdays). Also on Friday evening from 1830 to 2000, except in August, the office is open particularly for routine enquiries about Baptism, Banns of Marriage, Confirmation, or fixing up later appointments.

The Vicar is not usually available on Thursdays, and would be grateful not to be contacted on routine matters. Emergencies are different.

SAVE THE CHILDREN

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tation of Christian worship which simply did not exist just a couple of generations ago. Of course, the modern buildings help in this respect; the game is often given away when the architecture tells all. The second wedding was very different. It took place on a beach in Hawaii, next to the very beach on which Elvis Presley filmed *Blue Hawaii*. Here the interest was twofold: first of all, the legal preliminaries simply consisted of taking passports to an office in Honolulu, where the paperwork was swiftly sorted out, and the wedding took place just three days later. When one thinks of the sheer absurdity and complexity of the legal preliminaries to marriage in this country - I write as an Old Campaigner for reform in this field - it was refreshing to discover a situation where the red tape was minimal, even in this particular instance where one of the parties was a foreign national. Secondly, the beach wedding was of course very different from what one had encountered in Ohio a week or so earlier, let alone at St Mary's just a short time before that. However, I have to say that there was nothing 'inappropriate' about it in any way: the religious official conducting the service (bilingually, in English and Hawaiian) used suitable Christian and Trinitarian formulae; the exchange of vows was what one would expect; there were certain traditional local features, like the carrying of naked flames - well, I suppose we do that each Sunday, albeit with smaller flames - and the blowing of a conch shell; and there was a graceful nuptial dance by a Hawaiian girl. There was a large turtle on the beach, who dozed approvingly throughout the proceedings. Afterwards some documents were signed informally, and lots of photographs were taken. It was a delightful and colourful occasion; all the gentlemen wore seemly dark trousers, surmounted by a rainbow of Hawaiian shirts.

Otherwise the only other noteworthy things to do with the religious scene concerned buildings. There seemed to be a church on every corner, and all looked well-cared for and well-used. This was the case both on the mainland and in Hawaii. Many were clearly of recent build, and there were plenty undergoing construction. This is in a country where Church and State are clearly and officially separated. What this has to say to our own country is a moot point indeed, for here we have an established Church in what is quite frankly a post-Christian and unashamedly secular society. There is much to be said for retaining the position of the established Church, and much to be said against it. Having grown up in a disestablished Church, and then been ordained in it, before ever working in an established one, I can see both sides of the picture. Yet, after seeing the vitality of the Church in a non-privileged situation, I am inclined to wonder whether the words spoken by the famous Bishop of Oxford, Charles Gore, at the time of Welsh Disestablishment have something to say to the Church of England in our own day, when he said, 'You cannot claim to be the religious organ of a nation, if that nation is really saying to you, "We do not want you for our organ".'

San Francisco was notable for two very different Cathedrals: an ultra-modern Roman Catholic one, with a huge car park, and with what seemed a very vibrant parish life, if the parish paper was anything to go by. Certainly there was a decent congregation at the weekday Mass, which was going on when we arrived. The famous Episcopalian Grace Cathedral is designed more or less as a replica of Notre Dame in Paris. It is a magnificent building, with no car park, but with a truly enormous organ, and some very splendid glass, one of which is in praise of the advancement of science, and upon it is engraved the formula $E=mc^2$. The cathedral has a very distinctively liberal and radical *ethos*, the key word being inclusivity; indeed, the paperwork spoke of it as being a place where blessings of same-sex unions were a normal and regular feature of its ongoing

Continued on page 4

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HAS THE PENNY DROPPED FOR YOU YET?

Once a year, two St Mary's folk stagger into the local bank with a large amount (in weight) of coins - the result of counting the proceeds from the Children's Society house boxes which people have filled over the year. It is mostly small change which people are glad to get rid of from their pockets and purse; (some people choose to give a lump sum). This year £517 was raised in this way.



The Children's Society (formerly the Church of England Children's Society) was founded in 1881 as the "Waifs and Strays" to provide residential care for homeless children. Its work

now covers a wide range of support and advocacy for vulnerable groups of children - such as runaways, young refugees, and disabled children away from home. It is currently conducting a Good Childhood Inquiry into factors which make for a happy and successful childhood - an initiative which has been widely welcomed. Its "Right Track" project to help young offenders or those at risk of offending has won an award. A new venture is helping children whose parents are dependent on drugs or alcohol. These, and other Society activities are explained in more detail in the Society's latest quarterly magazine which is displayed at the back of the church.

Houseboxes raise over £2 million a year for the Society - an amazing result from loose change! If you would like a box please contact Sybil Hale.



As usual, Children's Society Christmas cards will also be for sale in the church on one Sunday in October - another way in which you can help the Church's own society for the welfare of children.

Please help us to stagger even more heavily-laden into the Bank in 2008 with the proceeds from Children's Society Boxes!

Continued from page 3. **The Vicar writes**

life. The strange thing was, that for all its scholarly sophistication, it seemed a cold building. There was no-one in evidence in any welcoming role, certainly no clergy, and very little to indicate that it was a Christian centre of worship, devotion, mission and evangelism. Whatever one says of English cathedrals, these features nearly always get clearly presented to the visitor once he or she gets inside, even if, in some cases, one has had to pay an admission charge, something which in fact I do not object to, for the faithful should know that the buildings need to be main-

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J.S.Bach - Fantasia in G minor {BWV 542}

Jan Pieterszoon Sweelinck - Paduana Lachrimae {SwWV 328}

Dietrich Buxtehude - Durch Adams Fall ist ganz verdebt {BuxWV 183}

Dietrich Buxtehude - Prelude, Fugue, and Ciacona in C {BuxWV 137}

Tomaso Albinoni / Remo Giazotto - Adagio in G minor

J.S.Bach - Fugue in Eb (St Anne) {BWV552}

~~~~~interval~~~~~

William Walton - Suite from Henry V

- i) March
- ii) Passacaglia for the death of Falstaff
- iii) Touch her soft lips and part
- iv) March (reprise)

Arvo Pärt - Pari Intervallo

Herbert Howells - Psalm Prelude Op 32 no2

Kurt Estermann - Viri Galilei (from Vier Elemente)

Avril Anderson - Repetitive Strain

Huw Morgan - Lullaby

Jean Langlais - Christus Vincit (from Suite Medievale)



Admission by ticket, £5 in advance or £6 at the door,  
but under 16s get in free!  
Interval refreshments available

tained (and therefore shouldn't grumble), and tourists normally expect to pay to see the sights.

These thoughts come back with me to St Mary's for obvious reasons. However, they were but a minor part of a lovely holiday, in which the Church scene played no real part. It was good to be in another place, without responsibilities for once, and where the weather was marvellous, the sea warm, the cocktails exotic, and the scenery magnificent. Some day we'll go back.

Your friend and Parish Priest

*Richard Hanford*

## SUGGESTED PRAYERS

O eternal Trinity, are a deep sea, into which the more I enter the more I find, and the more I find the more I seek. The soul cannot be satiated in your abyss, for she continually hungers after you, the eternal Trinity, desiring to see you with the light of your light. As the hart desires the springs of living water, so my soul desires to leave the prison of this dark body and see you in truth.

O abyss, O eternal Godhead, O sea profound, what more could you give me than yourself? You are the fire that ever burns without being consumed; you consume in your heat all the soul's self-love; you are the fire which takes away cold; with your light you illuminate me so that I may know all your truth. Clothe me, clothe me with yourself, eternal truth, so that I may run this mortal life with true obedience, and with the light of your most holy faith.

*Catherine of Siena 1347 - 1386*

Grant me, O Lord, to know what is worth knowing,  
to love what is worth loving,  
to praise what delights you most,  
to value what is precious in your sight,  
to hate what is offensive to you.

Do not let me judge by what I see,  
nor pass sentence according to what I hear,  
but to judge rightly between things that differ,  
and above all to search out and to do what pleases you,  
through Jesus Christ our Lord.

*Thomas à Kempis 1380-1471*

God bless all those that I love;  
God bless all those that love me;  
God bless all those that love those that I love  
and all those that love those that love me.

*New England Sampler circa 1600*

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## THE PARISH IN ACTION

### No.2: 'IN QUIRES AND PLACES WHERE THEY SING'

Although we have now moved on from 'Arranging Sunday' in this series, we are still very much in the church building for the next few months. This month we are the other side of the chancel screen. The quotation above, '*In Quires and places where they sing*', is from the Book of Common Prayer, and is followed by the words, '*here followeth the anthem.*' This month there is simply a general survey of what our musicians do. They certainly sing a lot of anthems. More detailed information about the musical side of St Mary's will appear next month.



St Mary's is unusual around here in having choral services as a normal feature of Sunday worship. This is not to say that other parishes do not have choirs; they do, but generally speaking, they function in different ways. 'Choral service' in Church-of-England-speak does not mean having a choir in the stalls to lead the hymns. It means that certain fixed parts of the regular services are sung by a well-rehearsed choir to choral settings, which are not designed for congregational singing. At St Mary's this is the normal practice. There is a noble history of choral singing in the Anglican tradition, and much of the credit for this must go to the work of the Royal School of Church Music, which has sought to bring good music to the parish church worship of the Church of England, and not to have it confined to the cathedral world. In practice, the congregational participation at St Mary's remains significant, with a fair number of metrical hymns at each service, and normally (though not exclusively) familiar melodies to the Nicene Creed and to *Gloria in excelsis* at the Sung Eucharist. The congregational hymn-singing is taken seriously, and is always carefully related to the season or the scriptures for the day. The underlying principle is that the hymns are the people's liturgy just as the choral items are the choir's liturgy, and in addition to a range of published hymn-books St Mary's has two hymn-books of its own, as well as other hymns specially written or translated by the Vicar and other members of the congregation. There are exceptions to this, most notably in the services of *Christian Family Praise*, which occur about eight times a year, and at which the music is generally of a less demanding style. Another important principle, which sometimes gets forgotten, is that not everyone actually wants to sing, and non-vocal-

ists can often feel excluded from services in which they are constantly expected to sing hymns and (these days) songs and choruses. We hope that the right balance has been achieved at St Mary's. For a period we ran a Music



Group, which sometimes led the worship at the Sung Eucharist on an occasional basis. It was thought to be the right thing to do, for some people might be more attuned to the different style.

Eventually, after some years, it ceased to function, the main reason being that it became apparent that many of the congregation preferred to stay away or go to another service when they knew the Music Group was on. Since that time, with the exception of *Christian Family Praise*, there has really only been one musical style at St Mary's, and by and large we seem to have been settled down to that.

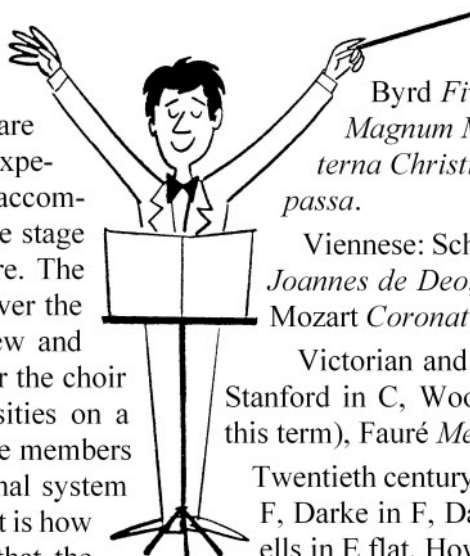
There are normally two 'choral' services each Sunday: the Sung Eucharist and either Mattins or, less frequently, Evensong. (There is Sung Eucharist to the Prayer Book rite once a month in the 1100 slot, and this is also 'choral service'.) In each case there is a substantial amount of choral music, which is carefully rehearsed by the choir on a Friday evening, and then further polished before the actual service. Since the four-part choir was re-instated after a period of running an Upper Voices choir only, there is now the normal pattern of a four-part 'service and anthem' on most Sundays, though occasionally some of the more interesting upper voices settings are used, such as Britten's *Missa Brevis*, which was recently sung at the Patronal Festival Eucharist. The word 'service' perhaps needs a word of explanation: in the context of church music, 'service' means the fixed parts of the rite which get set to music, for example in the case of Evensong this means just *Magnificat* and *Nunc Dimittis*. At the Eucharist it means *Kyrie*, *Gloria*, *Credo*, *Sanctus-Benedictus*, and *Agnus Dei*. Normally at St Mary's the Creed and Gloria are congregational, and the rest are usually choral items. That is just the 'service'; there is almost always an anthem as well. In addition to this there are always psalms for Mattins and Evensong - and Anglican chanting is an art in itself - and generally a choral setting for the Responses.

All this means that our singers have a lot of work to get through. Most of them are young, but many of them are in fact quite experienced young musicians, some being accomplished instrumentalists. We have got to the stage where there is a wide and varied repertoire. The choir has a considerable library, built up over the years, but there is always the wish for new and interesting music. It makes things easier for the choir to operate rather like schools and universities on a term system, not least because nearly all the members of the choir are caught up in the educational system somehow, or just think that way because that is how it has always been. It means, of course, that the terms are that much longer, since the choir is on duty right up to and including Christmas and Easter, and both those festivals, particularly in the run-up to Easter, make additional demands. That is why they always have a Sunday free after Christmas and Easter, three Sundays off in August, and (in the case of the juniors) a half-term Sunday as well.

A printed service list, obtainable in church or from the office, is available, and this gives full details of the term's services, with the choral music and the organ voluntaries. Except in unusual circumstances a 'service' does not normally appear more than once in a term, and sometimes less frequently than that. It is also now quite rare for an anthem to appear more than once or twice a year. To give some idea of what the choir has in its repertoire we give the current list of the musical settings used at the Eucharist alone. These range from Gregorian plainsong, through Renaissance music, and on to Viennese settings, Victorian and modern works. Most are in English, but a few are in Latin, and most of the composers are 'great names' in the world of church music.

Plainsong: *Missa Orbis Factor*, *Missa Alme Pater*, *Missa Pro Defunctis*.

Renaissance: Hassler, *Missa Dixit Maria* (new this term), Batten *Short Service*, Byrd *Three-part Mass*,



Byrd *Five-part Mass*, Victoria *Missa O Magnum Mysterium*, Palestrina *Missa Aeterna Christi munera*, Viadana *Missa l' hora passa*.

Viennese: Schubert in G, Haydn *Missa Sancti Joannes de Deo*, Mozart *Missa Brevis* (K.192), Mozart *Coronation Mass*.

Victorian and Edwardian: Stanford in B flat, Stanford in C, Wood in the Phrygian Mode (new this term), Fauré *Messe Basse* (Upper Voices).

Twentieth century and contemporary: Sumsion in F, Darke in F, Darke in E, Leighton in D, Howells in E flat, Howells *Collegium Regale*, Laloux *Missa Sancti Ignatii* (Upper Voices), Wills *Missa Passionis Christi*, Berkeley *Missa Brevis* (new this term), Jenkinson *Mass for Midnight*, Britten *Missa Brevis* (Upper Voices), Millington *Missa Alme Pater* (commissioned for St Mary's in 1998).

[Merbecke *Missa Simplicior* and Shaw *Folk Mass* complete the current list.]

The list gives some indication of what our choristers actually do to enhance our worship, but this is in no way the complete picture, since this includes no mention of anthems or of the many settings of the Mattins and Evensong canticles. In the course of all this the juniors get, in effect, a free musical education, but it is all within the context of a worshipping community of faith. Under the direction of Jonathan Holmes they have recently had other openings for their talents: there was the outdoor cabaret at the Patronal Festival Garden Party, and more recently there has been the performance of Britten's '*Noye's Fludde*.' Future articles will deal with other aspects of the choir's life. We can be justly proud of our singers, and of all the hard work they put into their work. In recent months they have found a new measure of cohesion and *esprit de corps*, and all the signs are that this is going to lead the choir into new and exciting times.

W.R.H.

*Let the sound of good music creep into your ears*



## The Garden Party

A scene that could have come from an earlier and more graceful period delighted the eye on 8 September when a Garden Party was held in Ewell Downs Road. There was the gentle hum of laughter and conversation from ladies and gentleman suitably attired for the occasion. Even the sun behaved itself, breaking through the grey clouds that had hovered most of the week, to smile down on the scene.

Guests were welcomed with a glass of "Pimms" or fruit punch as they descended into a garden decked with chairs, tables, parasols and gazebos. The choir sang some suitable and restful music as tea was served. Cucumber sandwiches followed by homemade scones with strawberry jam and clotted Devon cream titillated the palate.

We are greatly indebted to Rosemary, Mike and family for allowing us the use of their garden (and house), as well as the choir for giving up their time and entertaining us so well. Thanks also go to that unsung band of helpers who set up and clear away, as well as cooks and servers.

Can we do it again next year?

J.M.D.



## St. Mary's Hidden Archive

Since the year 2000 Marion Rao has been building up an archive of photographs depicting various activities which have taken place at our Parish Church.

These include THE SHED, THE MILLENNIUM WINDOW, THIEVES & VAGABONDS, VESTMENTS, FATHER WILLIS, THE VICAR and many others.



It is time for us to open the albums and see ourselves as others see us.- But, "BE NOT AFRAID", they are full of beauty that will give delight and laughter.

So come along to the Wednesday Coffee Morning on 10 October and see for yourselves some of Marion's excellent work.

Coffee, tea will be served from 10.30 and Marion's presentation will start at 11.00.

J Boulden

\* Editor's note: all photos in this issue were taken by Marion.

## NEW DIRECTOR OF MUSIC AT ST MARY'S JONATHAN HOLMES



There have been some major changes in the Music Department at St Mary's, and in September Julie Ainscough finished her time as Director of Music here, though we shall continue to see her from time to time in the coming months on an occasional basis. We are grateful to her for her four years work with us, and wish her well for the future. On 23 September, Jonathan Holmes officially became the Director of Music here, though in practice he has been in the driving seat since Easter. Jonathan has been Sub-Organist at St Mary's for some time, and it is good that we now have his skills as a Choir Director as well as his great virtuosity at the organ. Also, since Easter, the four-part choir has been reinstated, and this has meant that the choral repertoire has considerably widened in recent months. By the time *Ewell Parish News* is in circulation, the large-scale production of Britten's 'Noye's Fludde' will have taken place under Jonathan Holmes' direction, and an appreciation of this will appear in the November edition. The appointment of Jeremy Cole as Organ Scholar was noted in the August number of *Ewell Parish News*, and we can now offer him our congratulations on his gaining the diploma of Associate of the Royal College of Organists (his ARCO) at the early age of sixteen. With the additional conducting expertise of David Crick the Music Department is now fully staffed, and on a firm footing for the immediate future.

W.R.H.

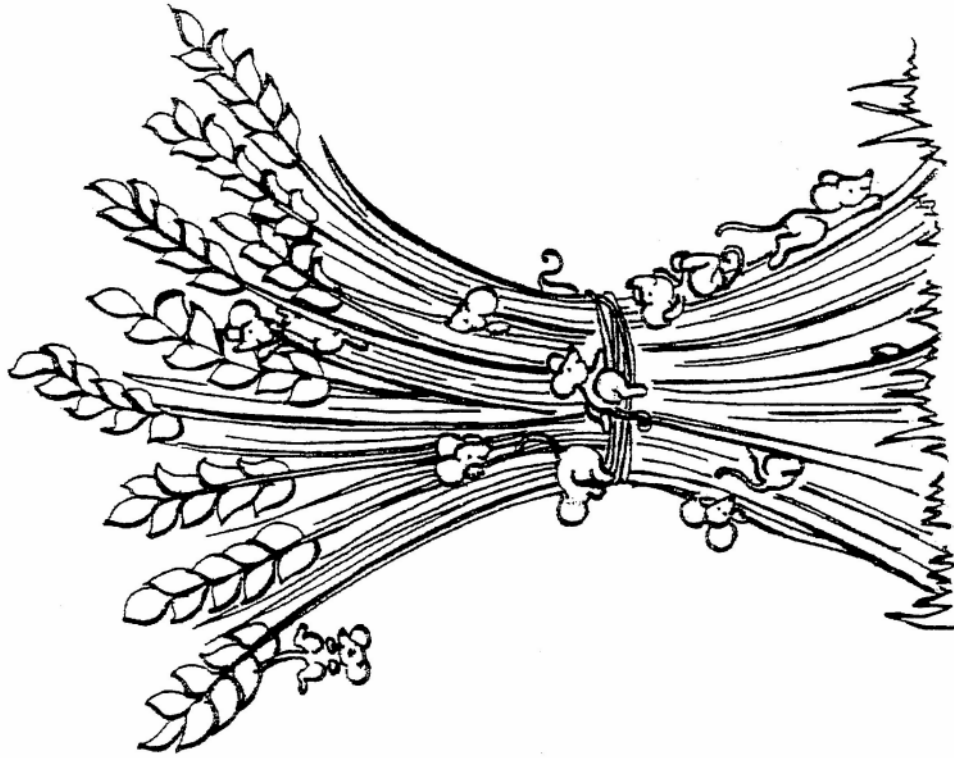
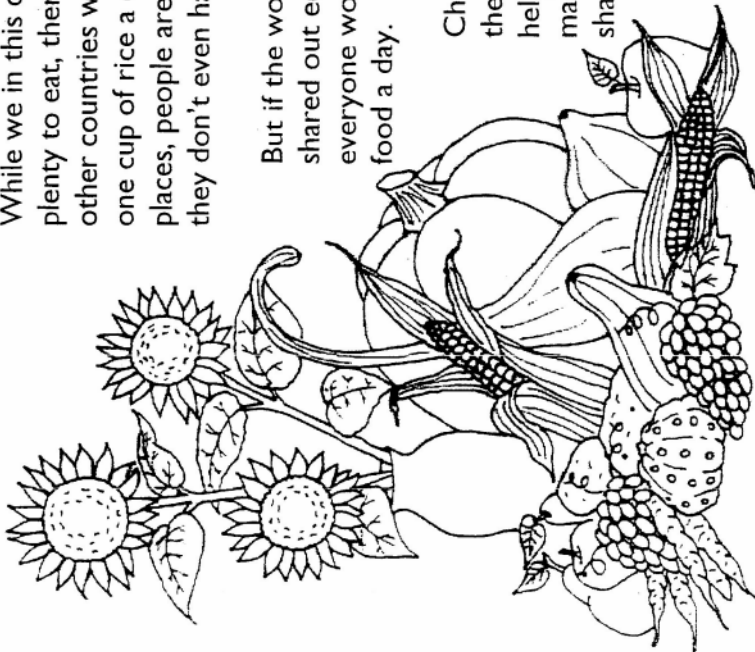
Page 9 can be cut out if needed

# Young Church Mag Harvest Special!

While we in this country have plenty to eat, there are people in other countries who live on just one cup of rice a day. And in some places, people are dying because they don't even have that.

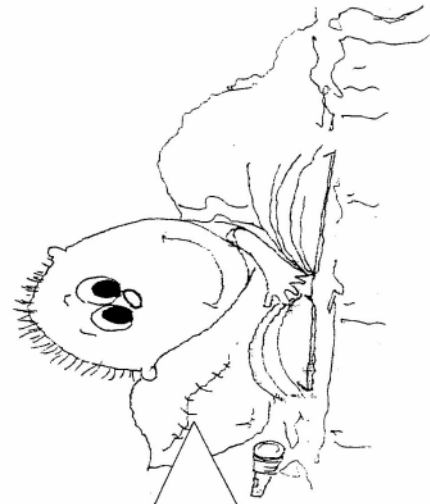
But if the world's harvest was shared out equally, then everyone would have 2kg of food a day.

Charities who help the hungry need our help and prayers to make this a fairer, sharing world.



## Food for thought?

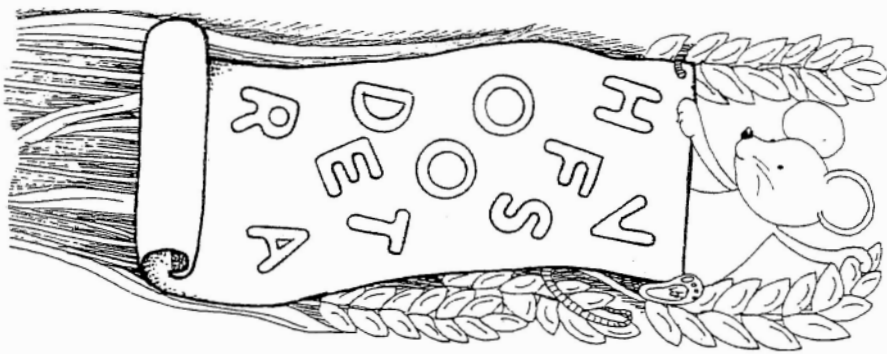
O thou who art Lord of the harvest,  
The giver who gladdens our days,  
Our hearts are for ever repeating  
Thanksgiving and honour and praise.



Thank you, Lord God, for harvest

Colour in the seven letters of **HARVEST**

What word is left over?



By the way.....

... what kind of mouse is very, very big?

An enor-mouse!

... what do you call a very thin mouse?

A narrow squeak!

... what did one mouse say to the other?  
I've got a tail to tell you!



**Autumn days** when the grass is jewelled

And the silk inside a **chestnut shell**,

Jet **planes meeting** in the air to be refuelled,

All these things I **love** so well

So I mustn't **forget**,

No, I mustn't forget,

To say a great big **thank you**,

I mustn't forget.

Can you find the words in **bold type** in the wordsearch?

T O U X M N S Y A D D P O R G  
 N S K O M Q G W G F L G Z W N  
 X Z M U Y P K N R Z Z Q U J I  
 M T T V E K G M A Y A Q E N T  
 K U X C V A N Q S O N W D S E  
 A N O A O G O A S K E X H H E  
 N R R P L X R J H L L L E X C M  
 T U N T S E H C L T L I V B R  
 K L W L P N F E X L U P S Q O  
 G L Z E M L D O X X B R L R Z  
 T G N S P S J Q R U L O K Z S  
 C R Q Q B G X Y X G I W T Q X  
 A Y Q R W D P L A N E S A Y B  
 V I Y L V H J M V W C T F I Q  
 E W T J F I X U U K M S F S C

## FROM THE PARISH RECORDS

### HOLY BAPTISM

We receive this child into the congregation of Christ's flock

2 September Mathilde Rosie Collet  
 Max Douglas Collet  
 Tayla Lucy Hitching  
 Ella Elizabeth Woolger  
 Mia Amber Woolger

### HOLY MATRIMONY

'That theirs may be the love that knows no ending,  
 Whom thou for evermore dost join in one.' (AMR 463)

25 August Nicholas John Smith and Sascha Rose  
 1 September Stewart Graham McKenzie and Michelle Ruth Easton  
 7 September Christopher John Slater and Tracey Hickling  
 14 September Marc Stuart Lewis McNeill and Hazel Manley

### FUNERALS

Let light perpetual shine upon them

18 August Michael Brown, aged 75  
 28 August Peggy Makepeace, aged 82  
 30 August Patricia Margaret Hyde-Parker Withal, aged 83  
 4 September Mary Joy Lacey, aged 75  
 11 September Mary Lakeland Knowles, aged 80

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# Calendar for October



- M 1 Holy Communion to the housebound  
 Sat 6 1930 Organ Recital by *Huw Morgan* (See page 4)
- S 7 EIGHTEENTH SUNDAY AFTER TRINITY**  
 M 8-Th 11 Vicar at the Priests' Pilgrimage to Walsingham, and Executive of the Federation of Catholic Priests  
 Th 11 Vicar at meeting of the Cathedral Council at Guildford
- S 14 NINETEENTH SUNDAY AFTER TRINITY**  
 W 17 1000 Ewell Grove Harvest Festival  
 Th 18 Vicar at meeting of the College of Canons at Guildford
- S 21 TWENTIETH SUNDAY AFTER TRINITY**  
 0930 Rite of Anointing at the Sung Eucharist  
 1100 Book of Common Prayer Eucharist
- S 30 ST SIMON AND ST JUDE;  
 LAST SUNDAY AFTER TRINITY**  
 1200 Holy Communion

### All Saints and All Souls

As usual, we shall be keeping *All Saints* on the adjacent Sunday, this year on 4 November. For a variety of reasons the commemoration of *All Souls* will take a slightly unusual form this year, by being transferred for local reasons to Wednesday, 7 November. On that day there will be the evening Requiem at 1900, and this year the Choir of Emanuel School will be singing Mozart's Requiem. As is our custom, the recently-bereaved will be having an invitation to the service when they receive their harvest flowers.

### LOOK FORWARD TO CHRISTMAS?

*It was a pity. My Indian flatmate had a wonderful first experience of Christmas, but there was no place for me.* (Chinese student at a London university)

For 20 years, HOST has been linking international students at British universities with volunteer hosts, for short, enjoyable and mutually beneficial visits. Last year, several hundred adults, from all over the world, enjoyed discovering Christmas in private homes across the UK. Sadly, several hundred more had to be disappointed.

If you think you might be able to offer an invitation this Christmas, please look at [www.hostuk.org](http://www.hostuk.org), or call HOST's voluntary regional organiser: Jennifer Blackburn 01372 451998.

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