



# EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin Ewell

No.453

October 2010

60p



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

## AN UNEXPECTED REASON FOR PRAYER

Cuba's Fidel Castro recently surprised the world with -

1. "I don't think anyone has been more slandered than the Jews. I would say much more than the Muslims. Jews are blamed and slandered for everything. No one blames the Muslims for anything."
2. "Our Cuban economic model doesn't work for us anymore."

These statements, after his half-century defiance of a United States on his doorstep, caused sudden pause in the Communist and Islamic worlds. He particularly asked for them to be drawn to the attention of Ahmadinejad of Iran.

His purpose of course is to stave off a nuclear conflict between Iran and the US over Israel.

Inaccurate as his words maybe in some respects, they sound an honest octogenarian opinion. They must be considered, especially as no economic model is working anywhere anymore, and the generalisations "Jews" and "Muslims" are political realities. And an Iran - U.S. conflict is not impossible.

Hidden within Castro's generalities and genuine purpose are the divisions between Sunnis and Shias who regularly burn down each others mosques and sideline Ahmadiyas and Sufis. Esoteric as this may seem in our High Street, relations in uniform in Afghanistan, Pakistan and Iraq don't find it esoteric at all. And the different shades of opinion in Judaism can defy outsiders - as much as Methodists, Presbyterianism, Congregationalists et al do in parts of Britain.

Are we in our prayers doing as much to stave off conflicts which threaten to undo us? The cost of repairing our broken world is becoming unsustainable. It is an effort to get beyond our own local drugs and alcohol problems.

For us twenty-first century suburban Christians it must sometimes seem as if much has changed since the days of Jesus and his disciples.

But nothing has - not in those things which matter - belief that He is the Son of God; that Love is the binding force between us; that there is a Force of Evil about which makes life really difficult for us, and causes huge chaos everywhere,

individual and family lives smashed and scattered by drugs; honest businesses put to the wall by dishonest oligarchs and politicians; chaotic confusions in and between followers of religions.

Daily discipline is the first step in answering evil. A time spent reading the Bible, praying, thinking - giving our minds time to settle and find a quiet way of looking ahead - is as important as preparing a meal, making up, tidying the house. We do not say 'more' important for those who find cooking, making-up, housework or office meetings difficult, really do find them difficult, and may be tempted to regard silent prayer in private as a sort of withdrawal from difficulty.

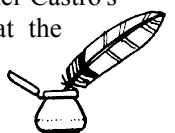
Here the life of Jesus himself helps. He got out of the muddle of local goings-on quite a lot. And came back refreshed enough to be still relevant in this time of our lives. We recognise that he did not endure what V.S.Naipaul calls "the slavery of paid employment" - a condition now being buffeted by different economic models all over the world, not only in Cuba.

Also, daily discipline links us to the history of our faith: Those who passed it on to us, spent hours a-praying. In England the Benedictine inheritance of practical daily labour linked with practical daily prayer is impossible to over-praise. It was given by willing servants not unwilling "slaves" on whom modern materialism has such an iron grip.

There is much angst in the opinion-columns these days from "baby-boomers" guilty at having inherited a freedom dearly bought by their parents, a freedom which they wasted on riotous living, so that they now pass on near insoluble problems to the next generation.

Feeling guilty is not the way. Daily discipline is. The Challenge to us; it seems, is to enable our friends and neighbours to get a chance to see that a few quiet minutes spent each day thinking about a few verses in the New Testament is a fresh way forward.

They ought to be an essential reaction to Fidel Castro's recently-stated opinions. We need to pray that the world's chancelleries will not let them vaporise and vanish.



## The Vicar writes

The best endeavours of anthropologists have not yet, as far as I am aware, solved the question of why quite so many clergy are addicted to detective novels. In the past I have tended to be fairly immune to this particular addiction, but just recently I have succumbed to the bug. It began on the day of my graduation in Cardiff in July, when my canon law tutor Professor Norman Doe recommended a series of novels: C J Sansom's "Shardlake" series, set in Tudor England, where the hero is a lawyer named Matthew Shardlake. I normally shy away from historical novels as I prefer to read about real history, but in this case I'm finding Shardlake to be enormously enjoyable. Shardlake's adventures take him into the heart of the religious turmoil of the mid-sixteenth century.

For us, reading about Tudor times, we know the future, at least in broad outline. We know the roller coaster that Shardlake and his contemporaries will have to ride as the series presses on: the changes in Henry VIII's fortunes and religious opinions, then the tumultuous years of Edward VI and Mary, until Elizabeth's accession. The characters in the novels, like the real people who lived in the sixteenth century, do not know what is around the corner or how everything will turn out.

In a few days from now (at the time of writing) I have invited people to come to the Vicarage to begin discussions about our vision for the future of St Mary's. Of course, we can't know the future. We don't know how things will turn out in the years and decades ahead. Some journalists (the lazier ones) paint an unvariegated picture of precipitous and terminal decline in church life everywhere in England. But actually no one knows what the future holds on a local or a national (or global) level. We do know that every year, every decade brings change and new challenges and opportunities. As our church canons remind us, the Church of England "professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation." Remaining true to this inheritance in each generation often means growing, developing and doing some things differently. "Proclaiming afresh", in fact. That is why I'm glad we're making time to pause, pray, take stock, and think about how God would have us respond to this new decade and the needs of Ewell today. The world changes, but some things never change: people still need God, people still want to belong, and God is still present in his Church.

Any readers of EPN— whatever your relationship with St Mary's— are also warmly invited to get in touch with me and share any thoughts or ideas you have about any aspect of St Mary's Church today and for the future. It would be great to hear from you.

Like Matthew Shardlake, like any one of us, I don't know what the future holds. But I hope I can promise that St Mary's will be a vibrant and exciting church to be involved with in the years ahead.

## St Mary the Virgin EWELL PARISH CHURCH

# 020 8393 2643

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

### CLERGY

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

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

### READERS

Mr Reginald Saunders MA MED 020 8393 5550

Mrs Wendy Varney 020 8393 5212

### CHURCHWARDENS

Mr Jonathan Gocher 020 8224 5942

Mr Malcolm Lawther 020 8224 6693

### SUNDAY AT ST MARY'S

#### 0800 HOLY COMMUNION

#### 0930 SUNG EUCHARIST

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

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

#### 1100 MATTINS

(Usually replaced on the third Sunday in each month by a Sung Eucharist using the Book of Common Prayer)

#### 1730 EVENING PRAYER

Usually a simple said service, but sometimes Choral Evensong.

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

### ON WEEKDAYS

Morning and Evening Prayer are *usually* said at 9 am and 5 pm Mondays-Thursdays, in church. See the Weekly notes or phone ahead to make sure. The Eucharist is celebrated on Tuesdays at 10 am, in the Parish Room (entry through the door on the Church Street side of the Church).

### THE PARISH OFFICE

#### Administrator:

Mrs Lynne Yuille 020 8393 2643 (Office)

Office email: [parishoffice@stmarysewell.com](mailto:parishoffice@stmarysewell.com)

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

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

The postal address is:

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

### CHURCHWARDEN'S SURGERIES

The churchwardens normally hold two surgeries each month.

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## IN CHURCH IN OCTOBER

The month's events begin on 2nd October with our harvest supper: tickets may still be available when you read this, details are elsewhere in this edition of EPN.

On 9th October, we hold our Autumn Festival of Music, or schools concert. Schools from all round Ewell will be taking part to make what promises again to be a fantastic evening of musical entertainment. I know as many people as possible will want to come and support the evening, which is a great example of the church and wider community working together. The concert will begin at 7pm: tickets, £4, can be bought on the door, and under 16s are free.

On Sunday 10th October there are two special services: at 11am the first St Mary's Toddler Service in church, to which members of our three Toddler Groups and their families are particularly invited. This will be a celebration of the beginning of the academic year for the toddler groups, and will be similar in style to the monthly Toddler Group Services already taking place on weekdays in the church hall. That Sunday evening, at 5.30pm, there will be a service of Choral Evensong. All the members of Churches Together in Ewell have been specially invited to this service, and we shall be praying for church unity that evening, and some simple refreshments will follow Evensong. Do come along and take this opportunity to worship with Christians from other traditions in our area.

On 17th October, the day before St Luke's day, the 9.30am Parish Eucharist will include prayers for healing with laying on of hands for those who wish to come forward, and optional anointing with oil. We pray for healing, of course, at every Eucharist, but this is an opportunity to receive individual prayer. The traditional Sung Eucharist according to the 1662 Book of Common Prayer follows at 11am. 18th October, St Luke's day itself, is the anniversary of my first Sunday in the parish, and there will be a said Eucharist at noon.

31st October is All Saints' Sunday so the services on that day will be appropriately festive - there \*may\* be an extra Choral Evensong that evening, watch out for confirmation on the website or in the Weekly Notes nearer the time.

Looking ahead, please note that All Soul's Day, 2nd November, falls on a Tuesday this year (not a Monday, as I mistakenly suggested in a recent Weekly Notes). There will be a said requiem at 10am in the parish room, and a sung requiem (Rutter) at 7pm. At both these services names of departed loved ones will be read out: if you have any names for the list, there will be a box in church, or submit them via the parish office during October.

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## OUR PATRONAL FESTIVAL WEEKEND

We celebrated our patronal festival in September, over the weekend nearest to the festival of the Birth of the Blessed Virgin Mary. On the afternoon of Saturday 11th, the church was opened, and around forty visitors took advantage of this to look around St Mary's. In the evening, our Director of Music, Jonathan Holmes, put together a wonderful programme of music for our patronal organ recital. A very detailed programme gave lots of background, and we heard works by Lefébure-Wély, Naji Hakim, Dvorak, Dupre, and Widor. Several of William Bolcom's gospel preludes were included, taking popular and familiar gospel tunes through diverse variations of musical styles and showing off the enormous range and versatility of both organ and organist. (Anyone who hasn't been to any of our organ recitals is missing out: the next on will be 13th November by visiting organist Charles Andrews.) Money raised from the concert went towards our on-going organ appeal. On Sunday 12th, we celebrated our patroness, the Blessed Virgin Mary, at all four services, concluding in the evening with the choir's reunion Choral Evensong.

Your friend and Parish Priest  
 Russell Dewhurst

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## MOZART AND THE WEBER GIRLS

The performance of Mozart's Requiem in Ewell Parish Church on 22 May 2010 reminded me of an aspect of Mozart's life that has been too quickly passed over by his biographers – his relationship with Aloysia Weber, the sister of Constanze, the girl he married.

Wolfgang Amadeus Mozart first met the Weber family in Mannheim in November 1777 when he spent some time there during the tour he was making accompanied by his mother, Anna Maria, a tour with the object of finding a job more congenial than the position he occupied in Salzburg as concert master at Archbishop Colloredo's court. One would have expected his father Leopold to go with him on the tour, but he had not been given permission to leave his post as deputy Kapellmeister. The head of the Weber family was Fridolin, a minor singer, copyist and prompter at the opera in Mannheim, who tried to support a family on a meagre income. He had four daughters, of which the second eldest, Aloysia, although only sixteen, was a gifted soprano. Mozart was impressed by her voice and wrote arias for her. It was not only her voice that impressed him and before long the 21 year old composer was deeply in love with her. I like to think that the aria in the Marriage of Figaro in which the page Cherubino sings of the emotional effect girls have on him expresses something of the quality of Wolfgang's feelings for Aloysia.

The efforts to find suitable employment in Mannheim came to nothing, and Mozart and his mother travelled on to Paris. It was to be a disaster: at the beginning of July 1778 Anna Maria died. Wolfgang coped in a remarkably mature way, breaking the news in letters to his father with the most thoughtful, delicate tact. He stayed in Paris for some months, but the musicians of the city that had welcomed him so warmly as a child prodigy had quite a different attitude now that he was a rival musician seeking a job and there was nothing for him, so on 26 September 1778 he left Paris and journeyed back to Mannheim, only to find the Webers had gone with the court to Munich. He followed, arriving on Christmas Day, hoping for a joyful reunion with Aloysia, and a possible marriage. She had made good progress as a singer and was earning a high salary. Her reception of him was cool: she thought she could do better for herself than marry a hard-up composer and Wolfgang's illusion was shattered. He travelled on to Salzburg, arriving home in the middle of January 1779 and taking up a post as organist.

The couple of years he then spent in Salzburg were not a productive period, but there was one outstanding composition, sometimes considered to be his first mature masterpiece, the sinfonia concertante for violin, viola and orchestra, written shortly after the break with Aloysia. If the Cherubino aria is the perfect expression of the excitement and joy of young love, the slow movement of the sinfonia concertante is the perfect expression of the sadness and sense of loss of unrequited love. Mozart was a brilliant violinist, but he preferred to play the viola and his own voice can be heard in the plaintive viola passages in this work.

In 1781 Mozart left Salzburg after a violent quarrel with the archbishop and set himself up in Vienna as a freelance teacher and composer and it was there that he resumed his contact with the Webers. In 1780 Aloysia had married Joseph Lange, an actor and amateur painter (best remembered today as the painter of what is considered to be the most life-like of the numerous paintings of Mozart). Fridolin Weber had died, and having married one of the four daughters, Lange set up the widow Fran Weber and her remaining daughters in a house in Vienna. To make ends meet they let out rooms and it was there that Mozart lodged when he arrived in the capital. He was soon having an affair with Constanze, the third eldest daughter and in spite of strong opposition from his father who thought she was unsuitable, married her in August 1782.

In a letter to his father, Wolfgang had described his bride-to-be as 'Anything but beautiful. Her whole beauty consists in two small, black eyes, and a handsome figure. She has no wit, but enough sound human sense to be able to fulfil her duties as a wife and mother.' It is difficult to believe that Constanze made his heart beat as fast as Aloysia had. Nevertheless, they got along happily enough and she bore him four children, although only two sons, Carl Thomas and Franz Xaver survived childhood. Mozart has been right about Constanze's sound sense: after his death she set about publicising his works in a very practical fashion. This included selling some of his manuscripts and arranging for the score of the unfinished Requiem to be completed by other musicians.

Charles Abdy

### LEATHERHEAD THEATRE

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*Tickets: £12.50, Friends & Concessions £10,  
Group discounts available.*

## SUGGESTED PRAYERS

O God, grant that when under attack or criticism I may stand before Thee in a spirit of integrity, wanting only the truth of each situation and thy will to respond to it. O Lord, I know that I can never expect complete certainty, but can only act in faith.

I know that if I act in faith and move forward in what I believe is thy will, Thou canst direct me and correct my course if it be wrong.

If I am paralysed in fear, Thou canst not guide me.

Let me fear nothing except to be faithless to Thee; nor let me be consciously defensive; nor hit back on those who attack; nor become bitter or self-pitying; nor fail in the desire for truth and the expression of unfailing good will.

For the sake of him who came to bear witness to thy truth and embodied thy love, even Jesus Christ, my Lord.

To the place of your choosing  
 I come  
 emptied of all but desire to know  
 even as I am known  
 without words  
 in the silence of love  
 my unlikeness yields to your like  
 your quickening touch penetrating  
 every fibre vibrating its  
 'yes'  
 to the making  
 one

Lord God, patient and steadfast you wait for us until we open to you. We wait for your word, help us to hear your voice. Speak and bring your Son to us, Jesus the word of your peace. We wait for your word, Lord God, patient and steadfast.

O, let thy sacred will  
 All thy delight in me fulfil!  
 Let me not think an action mine own way,  
 But as thy love shall sway,  
 Resigning up the rudder to thy skill.  
*George Herbert*

Almighty God, by whose grace alone we are accepted and called to your service:  
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## FROM THE PARISH RECORDS

### HOLY BAPTISM

We welcome you into the Lord's family

29 August Sarah Lorraine Hobbs  
 Henry James Anthony Kingsley  
 Kirstie Rebecca Mansfield  
 Jacob William Pickton  
 Ella Louise Patterson  
 Brooke Catherine May Patterson  
 Drew William David Patterson  
 Oliver Patrick Spickett

### FUNERALS

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

10 August Selina Jane Harrison, aged 78  
 23 August Thomas Howard Blickekt, aged 79  
 8 September Walter Leslie Reed, aged 89  
 9 September Robert Edward John Gleed, aged 78  
 15 September Vida Margaret Rawlings, aged 94

## JERUSALEM - PAST AND PRESENT

Jerusalem's first owners were the Jebusites, a Canaanite tribe blessed by God with milk and honey but worshipping a cruel child-devouring god called Shalem after whom the city is named.

King David conquered them in roughly 1000 B.C. his son, Solomon, built the First Temple and for four centuries the city was the capital of the Kingdom of Israel. In 586 B.C. the Babylonians sacked it, destroyed the Temple, and there began 1500 years of conflict under the Persians, Alexander the Great, Ptolemy I, the Seleucids and finally the Romans.



Through all this the Jews remained the city's largest community but their revolt against the Romans in 66 - 70 A.D. led to the destruction of the Second Temple, and 65 years later the Emperor Hadrian expelled them from the territory.

Jesus had come and gone; the city gradually became important to Christians till in the 4th Century, under the Emperor Constantine, the Church of the Holy Sepulchre was built on the site of His crucifixion.

Arabs captured the city in the 7th Century and built a mosque on the site of the two great Jewish temples (The Dome of the Rock). Muslims dynasties ruled Jerusalem for the next twelve centuries; by the mid 1800's under Ottoman rule it was a largely tolerant provincial city with four main communities, Jewish, Christian, Muslim and Armenian. It came under British rule from the 1820's to 1940's.

Large-scale immigration from Europe led to riots in 1929, and the Jews decided to fight against both British and Arabs. In 1948 Israel declared independence, war broke out and Jerusalem was split into East (Jordan controlled) and West (Israeli controlled).

Israel's victory in the 1967 Six-Day War, gave it complete control of both east and west.

The Church of the Holy Sepulchre is partitioned between six groups of Christians - Roman Catholic, Greek Orthodox, Armenian Apostolic, Syrian Orthodox, Egyptian Coptic Orthodox and Ethiopian Orthodox. A ladder on the ledge above the entrance doors hasn't been moved since 1852 because it is in one of the areas of common territory.



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### PICK OF THE WEEK'S GOSSIP

What should avowed atheist Christopher Hitchens, who has cancer, make of "Everyone Pray for Hitchens Day" - scheduled for 20 September? Writing in Vanity Fair, the polemicist says that he'll perhaps take a tip from Niels Bohr, the great physicist, who once hung a horseshoe over his door. Appalled friends exclaimed that surely he didn't put any trust in such superstition. "No, I don't," he replied with composure, "but apparently it works whether you believe in it or not."

### CAN OUR OWN NAMES FIT IN?

(I Corinthians 13. 4-7)

\_\_\_\_\_ is very patient, very kind.  
\_\_\_\_\_ knows no jealousy, makes no parade, gives him/her self no airs, is never rude, selfish, irritated or resentful. He/She is never glad when others go wrong or fail, but is gladdened by goodness, and is always hopeful. Always!!

### BOOKS

Books are the fields  
Wherein I pluck the ears of golden corn  
Then rub them gently to obtain their food.  
Then taste their yields  
As long ago they did one Sabbath morn,  
And were not understood.

Promilla

# PATRONAL FESTIVAL SERMON, September 2010

There is a popular misconception about what we do in church. A misunderstanding that it is easy even for the most regular churchgoers to fall prey to. The misconception I have in mind is that when we come to church to worship and sing, we are straining to reach a God far beyond this reality. The idea that when we pray and read the scriptures we are, as it were, trying to build a tower so that we might reach the heaven of heavens.

If we find ourselves falling for this misconception, the remedy is to remember that our God is a living God, active, involved, and among us. A God who always takes the initiative and always, as Scripture so often says, goes before us.

Perhaps the best example of how God works is in the story of our patroness here in Ewell, the Blessed Virgin Mary. What is she doing when we first meet her in Luke's gospel? Is she reaching out for God? Is she taking the initiative? No. Or rather, we're not even told what she is doing. At this moment, it isn't important. The initiative comes from God, through the archangel Gabriel. The angel comes to Mary to relate God's call. God is active, God's grace is already at work within her. "Hail Mary, full of grace. The Lord is with you!" says the angel. So far from expecting God's action in her life, Mary is disturbed and wonders what this greeting could mean. The angel tells her what God has in store for her, to bear the Son of God. And Mary says, "Be it unto me according to thy word."

We are beginning to think about our vision for St Mary's Church here in Ewell. But it isn't really our vision we should be interested in, but God's vision. Our role should be to listen out for God, to see what God is already beginning to do among us. When we catch hold of God's vision, we should be ready to say, "Be it unto us according to thy word."

God is at work in a hundred thousand ways in the world today: even where you or I do not perceive or recognize him. But one way we can and do know about is in the Church, where God is continuing the story begun by Jesus.

For Christians, the story of Jesus is the truest and best story ever told. And as Christians, God calls us into this story. We are literally called by our living God to take part in it, cast as actors in the divine drama. And this story of Jesus is not a fiction. Nor is it just a heavenly, angelic idea. It is a story of flesh and blood, of real life, with pain and sorrow as well as joy and triumph. That's why it's always important to remember Mary the mother of God: she carried Jesus in her womb and cradled him joyfully in her arms at his birth; she followed him, often perplexed as he travelled around Palestine; and, eyes filled with tears, she watched him being crucified on the Cross. Real life. Flesh and blood. Jesus, very God of very God, yet one of us.

Mary was a witness to the new beginning of God's great plan to heal, renew, and complete his work. Beginning with Jesus, and continuing in his Church, God is bringing about his new creation of love and peace and justice.

But wait, you are saying, this is too much. The Vicar has really lost it this time. Can we really believe we are part of God's story? Are we really expected to believe that our prayers, and words, and actions, are how God is bringing about a whole new creation? We're just weak, bumbling, fallen human beings.

Well, yes, that's right, we do know one another's weaknesses, don't we, in our church family of St Mary's? We try to support one another when we are sick- or worried- or so sad it hurts. Sometimes we visit one another in our dying hours, we see one another in our weakest moments. We care for one another when

the chips are down.

We know, too, from bitter experience, how easily we forget God amid all the church things we do. Like any church, we know how easily we fall into strife and faction.

So, more than most, we know that we're not superheroes. We are sinners. So how can we possibly imagine that we can participate in the building of God's kingdom? Why would God bother with us?

But, unfathomably yet wonderfully, God does call the weak and the lowly to his service. God does call people like us. Just as, long ago, he called that poor, teenage Jewish girl: probably illiterate, probably looked down upon by society at large. She didn't have any special knowledge, or special abilities: yet God chose her for the highest calling any human being has ever received. To bear the Son of God, and bring him into the world.

So if we are ever tempted to doubt the worthiness of human beings to receive God's call, let's remember St Mary, Mother of the Church, and patroness of our church here in Ewell. No-one could be worthy to receive such a calling as she received. But God chose her, as he chooses us. He calls each one of us, every one, to play a unique part in his story.

Look up into our great east window, and you'll find Mary. And, some way above her, a crown: the crown she wears in heaven. That is the end of the story, already written, waiting for us to play our parts. The script is already there, waiting for the actors to get to the final scene. God lifts up the lowly, fills the hungry, and brings joy to the downcast. On good days, God's purposes break through into our sinful world here and now. But even on the bad days, we have God's assurance that Jesus's story - our story - has a happy ending. One day we will all, with Mary, cast our crowns before God's throne. In the mean time, we must watch, and wait, and be attentive to the God who calls us. Amen.

*Russell Dewhurst*

## HOUSE GROUP

Our programme this autumn includes five evenings when, with the aid of DVDs, we will join the Rev. Simon Ponsonby in exploring certain of Jesus' parables, etc. Simon is Pastor of Theology at St Aldate's Church, Oxford and Dean of Studies for the Oxford Centre for Church Growth. He is a popular speaker and well worth listening to.

Tuesday evenings in October at 68 Castle Avenue, Ewell (7.30 pm for 8.00 pm start):

- 5 DVD & discussion - "Treasure" (Matt 13: 44)
- 12 No Housegroup - Deanery Synod at St Mary's.
- 19 DVD & discussion - "Influence" (Matt 13: 33)
- 26 DVD & discussion - Parable of the Sower (Matt 13: 1-8)

Please feel free to join us - even if you do not regularly attend St Mary's. We are quite informal. Lifts can be arranged. Enquiries to Julian & Wendy Varney (8393 5212) or John & Sarah Stovell (8393 0786).

JRV

# STOP PRESS

## St Mary's Vision Day Saturday 18 September

Thanks to the forbearance of the EPN editor and designers, I've been able to squeeze in a 'Stop Press' report of the Vision Day in the Vicarage garden, which finished just a couple of hours ago as I write. About seventy attended the day in total, and we had discussions on four topics: church services, church life, welcome, and looking outwards. There seemed to me to be a very positive mood and we await the facilitators of the four discussions to draw up summaries of what was discussed.



Whether or not you attended, I'd still love to hear what comments and ideas you may have. There is a questionnaire available, due in 3rd October, but we will still accept late submissions. Contact the parish office to get a questionnaire, or just drop round your thoughts or comments on those four topics. I hope to follow up comments with everyone who contributed and then we will decide how to start putting our ideas into practice.



Very many thanks to the Social Committee for preparing a splendid lunch, to all who helped with setting up and clearing away, to our facilitators and to all who attended.

Russell Dewhurst

*PS The Social Committee thank Elaine Dewhurst, for welcoming them into her kitchen, and for her great help with the cooking.*

## SCHOOL OF PRAYER

St Nicolas  
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EXPLORING THE FULLNESS OF CHRISTIAN  
SPIRITUALITY  
TO FIND BETTER WAYS OF LIVING TODAY

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8pm



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presented by Father Keith Hodges,  
Vicar of St Augustine's, Aldershot  
with Father Andrew & Deacon Barnaby

To receive information about future School of Prayer events please leave your name, address and telephone number on 01483 564526 or email:  
[parishoffice@stnicolas-guildford.fsnet.co.uk](mailto:parishoffice@stnicolas-guildford.fsnet.co.uk)

## Divorce, Slander and Inheritance

In March this year the Vicar was made an Honorary Member of the Epsom and Ewell History and Archaeology Society. On 3 November he will give a talk to the Society with the intriguing title "Divorce, Slander and Inheritance: how the Church Courts changed in the 19 century and what the clergy had to say about it".

This, as with all meetings of the Society, is open to the public so anyone who would like to hear the Vicar's talk is welcome to come to the church hall at 7.45 for 8 p.m. For non-members of the Society, a charge of £2 is made for admission and includes tea or coffee and biscuits in the interval.

*Eve Myatt-Price*



Page 10 can be cut out if needed

Solve the clues to find the poor man's name. The first letter of each word will spell out the answer.

1. The opposite of hate
2. The fruit Eve shared with Adam
3. A stripy African horse
4. The opposite of never
5. A bird seen on Christmas cards
6. Something to shelter under in the rain
7. You use it to wash yourself

1	2	3	4	5	6	7
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____
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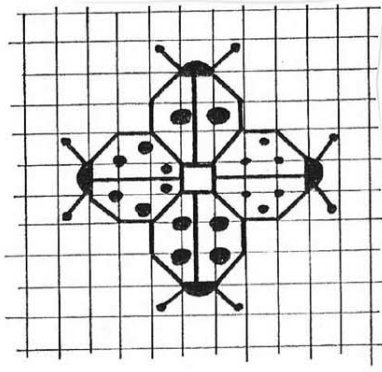
There is a big gap between **rich** and **poor**. Christians can help to close that gap.

**HOW?**

Solve the puzzle and you'll find out.

Write the seven letters of the word **victory** in order into the spaces. That's three good ways to help close the gap!

G	_	_	n	g	
A	_	_	i	_	n
P	_	a	_	e	r



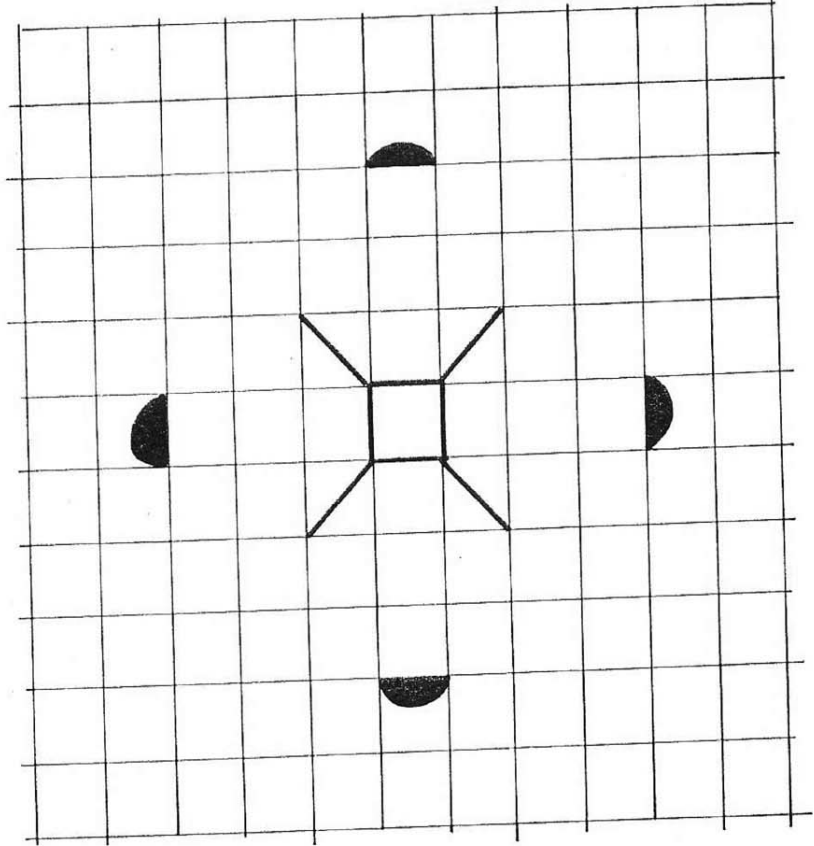
One person alone may not be able to change things very much, but

**Christians together**

are strong and can get things changed!

Copy the Ladybirds together into the big grid

Ladybirds together



“Coincidence is God’s way of remaining anonymous. ”

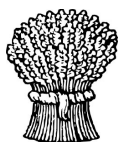
*Albert Einstein*

DATE FOR YOUR DIARY

## Harvest Supper

Saturday, 2 October 2010

St. Mary’s Church Hall  
6:30 for 7:00 pm



Dinner and  
entertainment

Tickets £8 on sale from 5 September  
after services or from the Office

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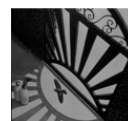
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# Calendar for October



- S 2 1900 Parish Harvest Supper
- S 3 **TRINITY 18**  
0800 Holy Communion  
0930 Parish Eucharist  
1100 Choral Mattins  
1730 Evening Prayer
- M 4 Communion taken to the Housebound  
2000 Meeting of the Children's Support Group
- T 5 1000 Holy Communion (said) in the Parish Room  
Communion taken to 'The Elders'
- W 6 1930 Meeting of Estates Committee
- S 9 1900 Autumn Festival of Music: local schools  
concert
- S 10 **TRINITY 19**  
0800 Holy Communion  
0930 Parish Eucharist  
1100 Toddler Group Service  
1730 Choral Evensong  
(inviting Churches Together in Ewell)
- M 11 2000 Health and Safety Committee meeting
- T 12 1000 Holy Communion (said) in the Parish Room  
2000 Deanery Synod meeting at St Mary's
- Th 14 2000 Meeting of the Parochial Church Council
- S 17 **TRINITY 20**  
0800 Holy Communion  
0930 Parish Eucharist with prayers for healing  
1100 Sung Eucharist 1662  
1730 Evening Prayer
- M 18 1200 Holy Eucharist
- T 19 1000 Holy Communion (said) in the Parish Room
- S 24 **LAST AFTER TRINITY**  
0800 Holy Communion  
0930 Parish Eucharist  
1100 Mattins  
1730 Evening Prayer
- M 25 1430 Meeting of External Affairs Committee
- T 26 1000 Holy Communion (said) in the Parish Room
- W 27 2000 Meeting of Publicity Committee
- Th 28 0900 Holy Eucharist  
1100-1500 Children's Fun Day
- S 31 **ALL SAINTS**  
0800 Holy Communion  
0930 Procession and Parish Eucharist  
1100 Choral Mattins  
1730 Evening Prayer



## COFFEE MORNINGS

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

**DO COME AND JOIN US**

## CAFE NESBOT

at St Mary's Church Hall

On Tuesdays in term time, students from NESBOT are serving simple lunches in our church hall (London Rd, opposite the church) between 12 and 2pm.

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