



EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin

No.418

November 2007

60p



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

FIRST THINGS FIRST

*"Things fall apart; democracy cannot hold;
Materialism is loosed upon thy world."*

This parody on the Irish poet Yeats reminds us that in 1919 he wrote-

"I consider the Marxian criterion of values as in this age the spearhead of materialism and leading to inevitable murder." His original-

*"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world"*

is a fair enough representation of our present world. Today in Yeats' Ireland many people, rich and poor, lament how a tide of EU money has swept the Cross from the back of the traditional donkey and replaced it with the stripes of the Celtic tiger.



Recent events in money markets suggest that "materialism" equals 'mere anarchy' in our democracy. It is clear that we have not solved the problems arising from the love of money.

And other problems face democracy. China, India and Pakistan have nuclear weapons. But in none of those countries do the military want to trust "elected" politicians with the nuclear trigger. Why? The power-bases which control elections are feudal land-holders, increasingly criminalised mafias, and Communist party membership. Independent citizens are excluded, and the military, trained in strict long-term disciplines don't want to be at the beck and call of transitory thugs, elected or otherwise.

Even in the western democracies we hear rumblings from the military about "elected politicians not understanding warfare."

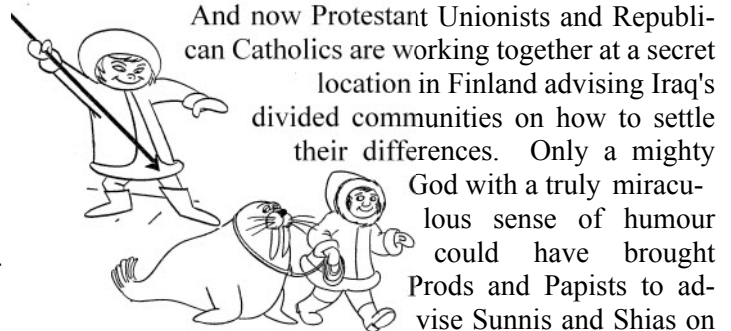
Paul was clear. (I Timothy 2. 1-4)

"I exhort, therefore, that, FIRST OF ALL, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings and all that are in authority; that we may lead a quiet and peaceable

life in all godliness and honesty."

Not Paul's "FIRST OF ALL". He did not say - "after your local elections."

We need to believe that, even in these very Yeatsian times, our prayers can turn the tide. In Northern Ireland a coalition of international pressures succeeded. It is reasonable to assume prayer played a part.



And now Protestant Unionists and Republican Catholics are working together at a secret location in Finland advising Iraq's divided communities on how to settle their differences. Only a mighty God with a truly miraculous sense of humour could have brought Prods and Papists to advise Sunnis and Shias on

how to get on. In Finland! (Hot Heads in a Cool Climate)

God's view of our world religions must sometimes be a bit like our view of Shakespeare - Collected Comedies, Tragedies and Histories. Let's pray this Finnish initiative bears fruit. It would be very easy for the devil to use parochial, diocesan or communion matters to deflect us from what Paul put "FIRST OF ALL" in his letter to Timothy-"prayers for all in authority."

Paul, first-class brain, Roman citizen, brought up in that "no mean city" Tarsus, was very much the Rhodes Scholar of his day, with a sharp appreciation of the tribal, religious and political currents sweeping the Roman Empire and Middle East. In all those swirling influences, he sees the need for "a quiet and peaceable life" in which godliness and honesty can grow.

Today it is the same. City bonuses and Celtic tigers can and do devour souls. Prayer is needed. Results don't come without prayer. And, as a secret location in Finland shows, they may come in unexpected ways.

Let us pray-First things first.



THE VICAR writes

MONEY, MUSIC AND POPPIES MUSIC AND CHRISTIAN AID

The performance of Benjamin Britten's *Noye's Fludde* on 29 September, too late for a mention in last month's paper, turned out to be something truly magnificent. The church was packed to capacity, and the young people from our own choir, together with the other young singers from Emanuel School Clapham and Kingswood House School Epsom, plus all the instrumentalists (both professional and amateur), gave us a wonderful performance under Jonathan Holmes' skilled direction. A special word of praise must go to Richard Verth-Brown who gave us a splendid and vigorous performance in the role of Noah, and also to Rachel Gunton, whose rich contralto voice portrayed marvelously the perverse and cantankerous Mrs Noah. It is good that the two leading roles were sung by two of our own senior singers from St Mary's Choir, and some of the principal supporting roles by some of our own juniors. At the moment the choir is in very good heart, and attempting a fair amount of new music at the regular services. We could still do with some more tenors and basses, and would be glad to hear from experienced singers, or indeed from anyone who might be interested in a choral scholarship here for a year or so before going up to university. (We have an endowment for this.) The memory of the performance of *Noye's Fludde* may be starting to fade, but all who were there will remember the great and tremendous sound, and also the wonderful congregational participation at the appropriate points. It was a great evening. The proceeds are to go to Christian Aid.

A GIFT DAY FOR FOUR CHARITIES

The purpose of putting on *Noye's Fludde* was, quite frankly, eleemosynary. (Isn't that a wonderful word? We really must use it more frequently). Well, this month sees something else happening with the same charitable intention. We are having a **Gift Day** for external causes. There is further basic information about this on page 4 (giving the date, the time and the names of charities), but it is perhaps worth stating at this point the reasoning behind it all. The External Affairs Committee has decided that since there is no longer the possibility of mounting a Michaelmas Market or some similar event nearer Christmas for external fund-raising, some other path has now to be followed, and preferably a reasonably painless one. After all, fund-raising does not have to be painful. Indeed, some years ago the annual Grand Jumble Sale as part of the run-up to the Village Fair was abandoned, because the sheer amount of effort and hard work involved was not commensurate with the amount of money raised. A Gift Day can be anything from a large-scale high-profile event, raising enormous sums of money, to what we probably envisage this one to be. In this case we are hoping to raise at least the equivalent of what in past years we have managed to achieve through the annual Market: somewhere around £1400, which then gets distributed around four chosen charities. It would be good if the new method actually raised more than that, of course. I shall be in church on **Saturday, 24 November**, between 1000 and 1430 to receive money gifts, and there will be tea and coffee, a cake stall and a Bring and Buy (and maybe other things), and displays about the four charities which are to receive whatever is donated. The occasion should have echoes of the old 'Bake-in' which used to be held in May

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.

A Christmas Cracker

Is promised for St Mary's folk at our next social event. To be held at St Mary's Church Hall on **Saturday 8 Dec. at 6.30 for 7.00 p.m.**

Fine dining and excellent entertainment for the evening have been arranged and all we need now is your good company for the finishing touch! Tickets are available at £8 each at the back of the Church on Sundays or from the office. Please let us know if you require transport.

For more information ring Rosemarie on 020 8224 2713 (Social Committee)

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before being upgraded to the 'Fair Springboard' of recent years. It is always difficult to think of what one ought to give on occasions of this sort, but perhaps a useful rule of thumb is to think of what one might otherwise have spent at a Christmas Bazaar, and to combine that thought with what one thinks of the particular charities themselves. The basic principle is to raise money for outside causes by direct donation, rather than by a special event. Of course one does not have to be a regular member of the congregation to participate in this. Envelopes will be available, which may be handed in at the office at other times (if that is more convenient), though cash on the day is just as acceptable - whether it is in an envelope or not. The money raised will be presented at the altar, separately from the Sunday collection, at the Sung Eucharist on the following day, which very appropriately is the Feast of Christ the King; our outward giving is something which very satisfactorily tunes in theologically to the proclamation of Christ being the universal King. Although our four annual charities are normally a mixture of local, national, religious and secular concerns, they all witness to the universal love of God, and to our Christian duty of service to all God's people. We have not had any form of Gift Day at St Mary's for upwards of a quarter of a century, but it is a well-tryed method of Fund-Raising, and I hope it will be well-supported.

The External Affairs Committee also chooses two *children's charities* for Christmas, which are supported in a different way through the cash collections at the Christmas services. For those who are expecting to be away over Christmas there will be a separate box available in church on the Gift Day, and this will be clearly marked 'Christmas Children's Charities.' More about the Christmas charities in the December *Ewell Parish News*.

'WE WILL REMEMBER THEM'

Finally, also to do with money: as usual we shall be giving the cash collection at Mattins on Remembrance Sunday to the Poppy Appeal, which is administered by the Royal British Legion, and used exclusively in the care of the ex-Service community. All ex-Service personnel and their dependents are eligible for help from the Royal British Legion, whether they belong to it or not. Administrative cost of the RBL are met from membership subscriptions. There is always a large congregation at this service, at which the Mayor and members of the Borough Council formally attend, together with Service representatives and members of ex-Service organizations, as well as a host of young people in uniformed and other bodies. British servicemen and servicewomen have been killed every year since the ending of World War II (except 1969), and the work of the Legion goes on. Next year I shall have been the Surrey County Chaplain to the Royal British Legion for no less than thirty years; I took it on soon after arriving at the Cathedral in 1978. In all that time I have seen no indication that the need for the Legion and its work has in any way diminished; rather the contrary is true. I hope everyone will give generously to the Poppy Appeal, and that the service at St Mary's will as ever provide a decent contribution to the fund, which (I am glad to say) grows every year.



There is an important news-item elsewhere in this month's edition about graves in our churchyards. Anyone who has a family grave in the churchyard ought to look at this item.

Your friend and Parish Priest

Richard Hanford

DECEMBER EPN: Please note that copy for this edition will have to be in the Office by 12:00 p.m. Tuesday 6 November.

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DON'T BLAME US FOR THE BAD SUMMER....



Musicians at work, Fludde imminent

I can assure all readers it was not the case that anyone at St. Mary's had a premonition about the awful summer we've all just endured when the "Pro Musica" Committee decided early last Spring to put on a performance of Benjamin Britten's "Noye's Fludde" in the Autumn! We all thought it would be an excellent way of raising the profile of our Music Department in the local community and, perhaps, show that members of the Parish Choir have even more talent than can be seen on a normal Sunday.

Following much preparation, the last Saturday in September saw a packed church watch in delight as our own Parish Choir and the choirs of Emanuel School, Clapham (year 8) and Kingswood House School, Epsom joined a large orchestra to perform the piece with style. With Organ Scholar, Jeremy Cole, at our mighty machine, Simon Gregory and Ed Liddall at the piano, five professional percussion players, three buglers and a professional string quartet leading the way they were joined by youngsters playing violins, cellos, and recorders (this section being ably helped by the ever versatile ["What haven't we got? I'll play it"] Sarah Holmes).

The evening started with Director of Music, Jonathan Holmes, giving the audience a hymn practice as participation is a key element in this inspired work based on the mediaeval Chester Miracle Play. To make things just that bit more difficult, the words are in Middle English (hence the title "Noye's Fludde").

The hymn "*Lord Jesus, think on me*" sets the scene and, with God (not unnaturally) played by the Vicar (unseen but ethereally heard via the PA system), the piece started and the spectacle began. In a demanding vocal part, our own Richard Verth-Brown gave an confident performance as Noah ensuring the safe passage of the participants both into and, subsequently, out of the ark. Rachel Gunton had clearly taken lessons from Miss Piggy (of "Muppets" fame) as she gave a wonderfully crafted performance as the headstrong Mrs Noah. Three young men from Emanuel played Noah's sons and were vocally assured. Their wives were played by Head Chorister Hannah Crick, Deputy Head Chorister Rebecca Gocher and Librarian Grace Shephard. To no-one at St. Mary's surprise they sang very confidently and clearly, blending well with their husbands. The rest of the Parish Choir's upper voices (bar the Churchwarden!) played the "Gossips" (no comment!) or one of the array of mammals, birds, etc. required in the script.

The youngsters from the two schools were made up as one of the myriad of creatures required by God to be saved and, when the flood came, they all trooped up to the gallery, which had been transformed into the ark. The audience joined in the hymn "*Eternal Father, strong to save*" followed by the orchestra launching into a violent rendition of a storm.

When the 40 days had passed, Michael Humphries, playing the raven (who failed to find any sign of foliage in the story) went searching. Despite his effort of looking diligently and energetically in the church's every nook and cranny he was still unable to find a leaf. Subsequently when sent forth, Sophie

Clark stylishly played the dove and, with carefully crafted balletic movement, searched for some greenery to bring back to Noah.

The piece drew to an end having put the audience through its paces again with a 7-part rendition of the Tallis canon "*Glory be to thee, my God, this night*" and God giving his peace to the world.

It was a wonderful evening and, if audience reaction is anything to go by, it was well received. We hope that all the amateur participants gained much from the experience of working alongside professional musicians, whom we thank for their expertise and willing assistance.

Many thanks especially to all the helpers; most notably the team of face painters (who provided one of the best quotes of the day by saying "What does a redshank look like and would anyone be able to tell what it was even if we get it right!!!!"), Ian Burgess for the lighting and, of course, to Jonathan Holmes for his direction. A special "thank you" to the Headmaster of Kingswood House School, Peter Brooks, for supporting his school on the night, and for agreeing to them taking part. We hope they all enjoyed the occasion.

David Crick

STOP PRESS: We now know that the performance of *Noyes Fludde* raised the magnificent sum of £564 for Christian Aid.

GIFT DAY FOR FOUR CHARITIES

Saturday, 24 November

1000-1430

in church

in aid of:

LIFEBOATS

(The Royal National Lifeboat Institution)

JOHN GROOMS

(Working with Disabled People)

THE BROOKE

(Saving suffering animals)

Y.M.C.A.

(The Young Men's Christian Association:

helping young people, particularly at times of need)

**THE VICAR WILL RECEIVE MONEY GIFTS AT THE
SANCTUARY IN CHURCH FROM 1000-1430.**

Tea and Coffee, Cake Stall, Bring and Buy

SUGGESTED PRAYERS

To Be All to You

Sever me from myself that I may be grateful to you;

may I perish to myself that I may be safe in you;

may I die to myself that I may live in you;

may I wither to myself that I may blossom in you;

may I be emptied of myself that I may abound in you;

may I be nothing to myself that I may be all to you.

Eramus (1469-1536)

The Way, the Truth and the Life

O Lord Jesus Christ,

you have said that you are the way,
the truth, and the life.

Suffer us not to stray from you, who are the way,

nor to distrust you, who are the truth,
nor to rest in anything other than you,
who are the life.

Prayers Composed For St Paul's School, London

Hear our prayers, O Lord Jesus, the everlasting Wisdom of the Father. You give to us, in the days of our youth, aptness to learn. Add, we pray, the furtherance of your grace, so to learn knowledge and the liberal sciences that, by their help, we may attain to a fuller knowledge of you, whom to know is the height of blessedness; and by the example of your boyhood, may duly increase in age, wisdom and favour with God and man.

For Parents

O Lord God, whose will it is that, next to yourself, we should hold our parents in highest honour; it is not the least of our duties to beseech your goodness towards them. Preserve, I pray, my parents and home, in the love of your religion and in health of body and mind. Grant that through me no sorrow may befall them; and finally, as they are kind to me, so may you be to them, O supreme Father of all.

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Your Feet will Thank You

Coffee Club-Wednesday 14 November

Eve Myatt-Price will be talking about the Italian Chapel in the Orkney Islands. With slides.

Coffee/tea at 10.30

Eve's talk to start at 11.00



COFFEE MORNINGS

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

DO COME AND JOIN US

THE PARISH IN ACTION

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

b) Actually in the pews, where 'they sing' as well.

Before going on to other aspects of the choral side of the worship at St Mary's, and that will include educational and social as well as musical matters, an important feature not to be overlooked is the musical role of the *whole* congregation, not just of those in cassocks and surplices, and this series would be incomplete unless some mention is made of this. Indeed there are many churches where by deliberate policy, and not because of lack of resources, all the singing is entirely congregational. There are places where this has resulted in vigorous and enthusiastic singing, though obviously a great range of what has been specifically composed for the Church's worship can never in practice be used. Here the policy is different, and we have 'choral services', but it is still the case that here the people in the nave have their own speciality, and that, of course, is in the singing of the hymns. Here there has to be a necessary symbiosis between chancel and nave, because the choir is always expected to give a confident lead to these parts of the service. The choir is not expected to dominate: in a very real sense the hymns are the people's liturgy, and, apart from the occasional descant and some adventurous accompaniments to the last verse, the singers and organ are not meant to overwhelm or cavort.

One piece of no-man's land in this area concerns a feature that is almost - though not entirely - exclusively Anglican, and that is the feature known as Anglican chanting, the traditional way of singing the psalms and canticles in the Church of England. Anglican chanting is an art-form, and is often done very badly; the 'pointing', which should help, often confuses, and when the books do not have this pointing at all the results can be painful. The same can be said for Gregorian chant (or plainsong), the performance of which can range from the beautiful to the truly dire. At St Mary's we now work on the principle that people should only have to sing what they can do with relative ease, and so in normal circumstances the psalms are sung by the choir, while the remainder of the congregation (the choir is, it has often to be remembered, *part* of that congregation) normally sits and follows the psalmody silently and meditatively. The choir, after careful rehearsal, can - with sensitive organ accompaniment - *interpret* the psalm musically, enhancing the spirit of the ancient text in its English translation. Occasionally there are metrical versions of the psalms and canticles, and these can be sung by all present just like the hymns. However, some things are deep in the blood of a regular Church of England congregation, and so at Mattins the *Venite* and *Benedictus* are normally sung by everyone, and so are

Te Deum and *Jubilate*, when they are not being sung to a choral setting. Similarly at the Eucharist there are familiar congregational settings to the Gloria, the Creed and the Lord's Prayer, and certain responses. Ideally such items should normally be sung with *gusto* by all present.

Perhaps the best example of the working of this principle occurs each year at the Midnight Mass of Christmas, when there is always some very splendid choral music. However, our many visitors would feel decidedly excluded and marginalised if some of the congregation were singing 'tunes' which were clearly only known to a select number, and so the service is carefully crafted so that all present are able to sing all the well-known hymns and carols which feature prominently at that service, and other items (such as the Lord's Prayer) are said, not sung.

And what about the hymns? St Mary's in unusual in operating no less than six hymn-books on a regular basis. Each of these is in bold type at its first mention below. As far as possible only one book is normally used at any one service, and various methods are employed to maintain this principle as far as possible, such as printing out the text of an additional hymn on the readings' paper or on the Weekly Notes. The reasons for this are partly historical. St Mary's was for the first half of the twentieth century mainly an *English Hymnal* church. Then, for some unaccountable reason, it changed to *Hymns Ancient and Modern (revised 1950)*; this was a curious move, because there was not all that much to choose between the two books in their general flavour, and whilst the version in use of *English Hymnal* was dated 1933 it was a known fact that 'AMR 1950' had certainly been completed some time before World War II began. The music copies of *English Hymnal* remained, and are still in occasional use. By the time the present Vicar arrived the general approach to hymnody in the Church of England had already started to change. The *English Hymnal* had already brought out its supplement called English Praise after an earlier interesting, but not wholly successful, venture called The *English Hymnal Service Book*. The proprietors of *Hymns Ancient and Modern* had earlier brought out a supplement entitled *A Hundred Hymns for Today*, followed some time later by *More Hymns for Today* (a further hundred). St Mary's had already acquired both these collections, and together with 'AMR' they are still in regular, if occasional, use.

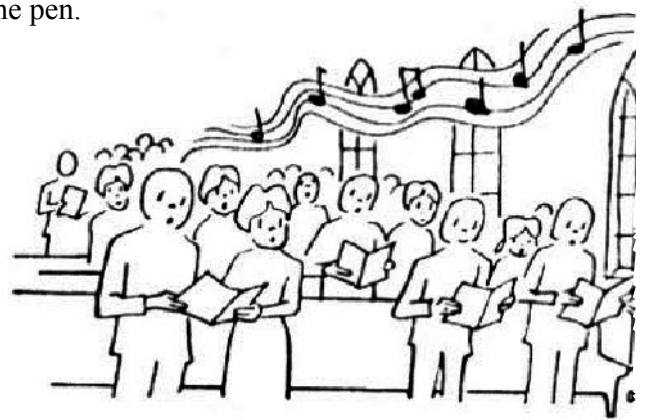
In 1983 a new publication came from *English Hymnal* sources in the form of *The New English Hymnal*,

and, largely because this was intended to be a companion to the *Alternative Service Book 1980* it was adopted here as the 'main' hymn-book shortly afterwards, and it remains the 'default' hymn-book (as they say). Though not perfect, it meets most of our routine requirements, but every so often the old AMR is brought into use, often because it contains an appropriate hymn for an occasion which is not found in NEH, and the other hymns for the service conveniently occur in both books. (It is always unwise to off-load completely a particular hymn book; one never quite knows when it will be needed. Funerals in particular are occasions when people ask for very old favourites.) Although there are words-only books available for NEH, the melody edition is now generally considered to be 'the right thing', and *A Hundred Hymns for Today* set the pattern for the future in doing this with the congregational edition. NEH provided both, and although the melody edition is the normal one to be given out, the (smaller) words-only edition is available on request, and sometimes is the only one given out when *all* the tunes can reasonably be assumed to be well-known by everyone.

The process goes on, and *Ancient and Modern* sources has now produced *Common Praise* as a companion to *Common Worship*. It is not distinctive enough from *The New English Hymnal* (nor better than it) to warrant the expense of a major change. Similarly, NEH has recently produced *New English Praise*. It is quite good, and with some distinctive material, but it is also unlikely that we shall go down that road in the immediate future. This is because in the last twenty years or so St Mary's has gone down its own path, with new hymns from the Vicar and other members of the congregation, and various new translations and revisions by the Vicar. This has resulted in two completely local hymn-books: *A Hundred Hymns for Ewell* (in 1998) and *A Hundred Canticles for Ewell* (in 2004). The work goes on, and we had a splendid hymn for Pentecost from Eve Myatt-Price this year, and a further supplement containing

fifty other 'local' hymns is expected next year. This is a process of living liturgy; new work being produced to meet particular needs. The days of the stability of a hymn-book and prayer-book bound within the same cover are gone for ever.

An electronic index exists, which indicates which tunes are normally used to the hymns. It also indicates which hymns from our books are (in practice) *never* used. Words have changed their meanings, and sometimes formerly acceptable hymns are now unsingable. Occasionally they can be worked over, and older texts made re-usable, and a few have found their way into *A Hundred Hymns for Ewell*, and there will be some more in the forthcoming supplement. At the end of the day, church people tend to absorb their theology largely through the hymn-book and not from what they hear from the pulpit. It is important that the texts are good, which is why we do not normally use most of the ephemeral trivia which is now too readily available. Similarly the music (and its interpretation) needs to be a worthy companion to the text itself. The hymns represent most obviously 'the Parish in Action' in its primary role of worshipping God, praising him in the regular round of worship; and at St Mary's we all try to give of our best in this regard: whether in voice (or even in what *Common Worship* calls 'silent music, if one really cannot sing), or at the organ, or indeed with the pen.



ALL SAINTS AND ALL SOULS

As usual, we shall be keeping *All Saints* on the adjacent Sunday, this year on 4 November. Details are on the Calendar on page 12. It is always a day of celebration, when we commemorate the heroes of the faith. There will be some very fine music on that day.

Since there is a Choir Party, bonfire and fireworks after Choral Evensong on what happens also to be the eve of Bonfire Night, the Vicar will also read some extracts from the (truly dreadful) service to commemorate *Gunpowder Treason*, which disfigured the Book of Common Prayer until the service was abolished in the early nineteenth century. This will happen immediately after the organ voluntary; those interested should assemble at the front of the nave.

For a variety of reasons the commemoration of *All Souls* will take a slightly unusual form this year, by being trans-

ferred for local reasons to Wednesday, 7 November. There will be Requiem Mass at 1200, a time which ought to be convenient for those attending the Coffee Morning. The evening Solemn Requiem will be at 1900, and this year the Choir of Emanuel School will be singing Mozart's Requiem. As is our custom, the recently bereaved will already have had an invitation to the service when they received their harvest flowers. This is always a moving and thought-provoking service.

Names of loved ones to be remembered at the altar at All Souls should be placed in the blue box in church during the previous fortnight. Please specify whether the names are to be called at 1200 or at 1900. The names of those whose funerals were conducted during the past twelve months at (or from) St Mary's will be called at the *evening* Requiem.

PETER PLEDGE
CHURCHWARDEN EMERITUS
STEWARD OF ST MARY'S

Peter John Pledge died on 28 July at the age of 82. His funeral took place on 10 August at St Mary's, conducted by our Reader, Wendy Varney, assisted by Reg Saunders and also by the then Rural Dean of Epsom, the Reverend Steve Wilcockson, Vicar of St Paul's, Howell Hill. Cremation followed at Randall's Park Crematorium, Leatherhead. Peter's ashes are to be interred at St Mary's in the near future, and a date will be announced on the Weekly Notes. It is hoped to combine this with a Sung Eucharist of Requiem, probably on a Saturday, at which the Vicar will preach. Most unfortunately he was in America at the time of the funeral.

It is difficult to say how much St Mary's owes to the sheer dedication and hard work of this singular and remarkable figure, who served a double-term as churchwarden here. Indeed, when he finished his second term, it was unthinkable that he should have no continuing role about the place, and so the post of Steward was specifically created for him. It was essentially an honorific title, but it enabled him to remain at the centre of affairs. Also, various ceremonial adjuncts enabled him to have a reasonably prominent profile on fairly obvious occasions. An old churchwarden's wand, no longer in use, was shortened and turned into an object that resembled something between a verger's wand and a civic mace, and he would bear this in great style at the head of the procession on occasions like Remembrance Sunday, wearing a gown with medal-ribbons and the like. In any case, he liked pomp and circumstance, and he knew how to please or, conversely and mischievously, how to annoy, by choosing to describe himself not infrequently as a 'high churchman and high Tory.' In similar vein, he had – if anything – an over-fondness for incense, and was even known to bring his blow-lamp to church to fire it up more efficiently. Certainly he was never sparing in the amount he used, and he was always more than ready to meet any criticism of this head on. Adjectives like irascible, impetuous, and even infuriating quite readily and frequently came to mind in connexion with Peter, but they were effectively counterbalanced by nouns such as loyalty, dedication, devotion and service, and by expressions like 'hands-on' and 'always there.'



Peter was 'man and boy' at St Mary's, and rose from choirboy to Churchwarden. He was Ewell from his birth; his first home was at Ernest Cottages, at the village end of the Kingston Road. A picture survives of him at the boys' Church school in West Street. Peter became Churchwarden in May 1986, when an unexpected vacancy arose. The first lady Churchwarden at St Mary's, Phyl Pyner, moved with her husband Charles to Storrington, and Peter was approached, and he readily accepted. In the routine work of a churchwarden he was meticulous and methodical, and his years of office were marked by a good working relationship between himself, the Vicar and the Administrator. Indeed he was normally in the office most mornings at nine o'clock, and he took on a whole range of extra jobs, ranging from filling the oil candles to folding the Weekly Notes. The Estates Committee had only been in existence for about two years when Peter took office, but as churchwarden he played a vigorous role in the early days of its work, with boilers and downpipes holding no terrors for a man who had worked as an engineer at Hawker Siddeley Aviation and afterwards as it evolved into British Aerospace. The pastoral side eventually led him to accept appointment as one of the Ewell Parochial Trustees (Relief in Need), and he served as a trustee for many years. For his eight years in office he was at St Mary's, like his namesake, a Rock: dependable and reliable. He loved his church, and served it with gladness and loyalty.

During his long period of office he had frequent cause to deal with archdeacons. He greatly respected Archdeacon Christopher Herbert, who in turn found in Peter a person with whom dealing with was in fact a pleasure. Chris Herbert has been Bishop of St Albans for several years, but he has written a warm and kindly letter to the parish, recalling with affectionate remembrance the dealings he had with Peter over the years.

We shall not see his like again. 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'

Young Church May

25th November 2007: Christ the King: Luke 23:33 - 43

Today is the last Sunday in the Church's Year

Today is Stir-Up Sunday. Listen for the special prayer, called a collect, that may be used near the beginning or end of the service in church today.



Some families make their Christmas Puddings today!

What pudding do you yell when you see a monster?
What's a tall French pudding?
The trifle tower!

This the "stir up" prayer:
Stir up, O Lord
The will of your faithful people;
That they, plenteously bringing forth the fruit of good works,
May by you be plenteously rewarded;
Through Jesus Christ our Lord. Amen



The Feast of Christ the King!

UNSTABLE AND UNSAFE GRAVESTONES IN THE CHURCHYARDS

St Mary's has one of the largest complexes of churchyards in the Diocese of Guildford. We have five. Two are maintained by the Borough Council, two are maintained directly by St Mary's, and one is not in actual use as a churchyard. The maintenance of churchyards is a major drain on parochial expenditure, and we get no grants of any sort for this, and no allowance for this additional expense may be set against our massive annual Diocesan Quota costs of over £58,000. Much office time is spent on administrative matters to do with the churchyards. We have no option but to maintain them to a good standard. Indeed we should, for 'God's Acre' is meant to be a place for quiet reflection, remembrance and prayer. We have a duty of care for those who visit our churchyards, and this means that we must keep them in good order, and - this is the point - ensure that the churchyards are in no way dangerous or hazardous.

Earlier this year the Parochial Church Council decided in the light of official information received that we have no option but to proceed to the work of laying certain gravestones flat, where it is clear that they are unsafe. This is a Health and Safety issue, and this is being implemented on a national scale. The death of a young child as a result of the falling of an unsafe gravestone has precipitated the current concern, and the effects are nationwide. Roughly 150 graves in Churchyard No. 4 (the main working churchyard) fall into this category, and some of these have now already been laid down.

The Diocesan authorities and our Insurers have made it plain that this work has to be done. The insurance company stresses that the maintenance of stones and tombs is the responsibility of the family of the deceased. However, when a family no longer tends the grave and cannot be traced, the church has to

take over, because responsibility for any injury may then rest with the Church. We are advised that since the prime concern is public safety, any stones which are deemed to be dangerous must be carefully laid on the ground, and, where appropriate, the family needs to be contacted to advise them about the action taken, and to apprise them of the fact that repair costs are not the responsibility of the Church. There are technical pressure tests to establish whether a stone is safe or unsafe. Sometimes it is immediately apparent.

Some of the memorials which have already been laid down are of people for whom we have no point of contact, and many of these memorials are of a considerable age. Whilst there are official Diocesan forms which have to be completed when a memorial is erected, we only have complete records going back to 1983. Earlier than that the records for memorials are scanty. A list of the memorials concerned is available at the office, and anyone who wishes to make a specific inquiry is invited to call at the office, or to telephone during office-hours (see page 2). There is no point in telephoning outside these hours, because the information is not available elsewhere than in the office itself.

The regulations now require that all gravestones, tombs and vaults should be inspected *at least* annually. We have over 1500 gravestones in No. 4 churchyard alone, so it is not a minor matter, but one which is going to be a cause of concern and attention for the indefinite future. There is some evidence that over the years some types of memorial have been more securely fixed than others, and in the future the technical specifications will have to be rigorously insisted upon.

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FROM THE PARISH RECORDS

HOLY BAPTISM

One Lord, One Faith, One Baptism, One God and Father of us all (Ephesians 4:5)

23 September Ben Edward Haddon
Ethan James Haddon
Peter Andrew Ward

HOLY MATRIMONY

Till death us do part

6 October Wayne Royston Marshall and Marie Newman

FUNERALS

Rest eternal grant unto them, O Lord

25 September Donald Henry Large, aged 70

ALONE AT CHRISTMAS THIS YEAR?

Come and join us for a traditional festive dinner!

Churches Together in Ewell are once more organising this event. It will be held on Christmas Day between 12.30 and 4 p.m. at a local church, and is offered to all local residents. Transport can be arranged. There is no charge, but donations can be made.

If you would like to join us, or know someone who would, please ring 020 8337 8744 (daytime) or 020 8393 3011. Alternatively you can e-mail Christmas.dinner@dsl.pipex.com before 15 November.

St Mary's Toddler Groups

Sessions are held on:

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Friday mornings during term
time in the church hall.

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Calendar for November



- S 4 ALL SAINTS**
Procession at the Sung Eucharist (Schubert Mass at this service); Choral Evensong at 1700, followed by Choir Party, bonfire and fireworks.
- T 6 1430** External Affairs Committee.
- W 7 ALL SOULS (transferred from 2 November)**
1200 Requiem Mass (Nave Altar)
1900 Solemn Eucharist of Requiem
Emmanuel School Choir sings *Mozart's Requiem (K.626)* at this service. See also note page 7.
- S 11 REMEMBRANCE SUNDAY MORNING AT ST MARY'S**
0800 Holy Communion (*of the Sunday*)
0930 Sung Eucharist of Requiem *for the Fallen from the parish.*
1030 Wreath-Laying at the War Memorial
1050 Act of Remembrance and Choral Mattins, attended by the Mayor of Epsom and Ewell, Service and ex-Service representatives, and the representatives of uniformed and other organisations.
Preacher: *The Reverend Dr Patrick Miller*
- M 12** Holy Communion to the housebound
1915 Holy Communion
2000 Parochial Church Council
- S 18 SECOND SUNDAY BEFORE ADVENT**
1100 Book of Common Prayer Eucharist
1700 Choral Evensong
- Sat 24 1000 - 1430: GIFT DAY for external causes.** This is something new at St Mary's; see pages 2 and 4
- S 25 CHRIST THE KING**
Procession at the Sung Eucharist; Missa Brevis by *Lennox Berkeley* at this service.
1200 Holy Communion.

Advent begins on Sunday, 2 December, and with it a new Christian Year also begins. On Advent Sunday morning there will be First Communions at the Eucharist, and Choral Mattins at 1100. The Parish Choir will be singing the morning services, but at 1700 there will be *The Advent Procession* with the Choir of Emmanuel School. The evening service at the beginning of Advent is a unique occasion in the liturgical year, with various Advent themes and *motifs* coming together under the general heading of the Coming of Christ, and will be partly conducted by candlelight. There will be some very interesting choral music at the service, as well as the familiar Advent hymns. Throughout Advent the Advent chorale-preludes of J S Bach will be played before (and sometimes after) the services; full details are on the published service-lists, which also give details of the Christmas music.

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