



EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin

No.419

December 2007

60p



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

LOVE CAME DOWN AT CHRISTMAS

St Luke Chapter 2

AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.



St Matthew Chapter 2

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard of the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

THE VICAR writes

A BUNDLE FOR DECEMBER: LEAFLETS, ADVENT AND AFTER, HOLLY AND TINSEL, AND A MERRY CHRISTMAS TO ALL OUR READERS.

My column this month is rather Bassett-like: 'all sorts', though not in this case liquorice. The one uniting factor is a loose association with this time of year. There is a mixture of local business and 'seasonal reflection.'

One regular feature we have at this time of the year is the general house-to-house distribution throughout the parish of the details of our Christmas services. Actually it is rather more than that, because the leaflet contains a considerable amount of information about our life at St Mary's, and in this respect it is a major piece of Public Relations. Most years the majority of the parish is safely covered, but one or two of the longer streets sometimes get left out, because the prospect is perhaps too daunting. Readers of *Ewell Parish News* who are not regular worshippers at St Mary's, nor perhaps geographical parishioners, might consider lending a hand in this important piece of outreach. At the end of the day St Mary's exists *for* the people of the parish, and we would like to cover the entire parish in this annual exercise, and for no-one to miss out. The leaflets can be collected from church on Sundays, or during normal office-hours on weekday mornings (0930-1300 Monday to Friday - but not Thursday).

The reason we do this at Christmas is that it is the time of year when many people come to church, who do not normally come all that often (if at all) at other times. Indeed, many think that this is the most important festival of the Christian Year, which it is not. Clearly, in one sense the annual commemoration of the mystery of Christ's incarnation at Christmas focuses on the immensity of God's wondrous intervention in human history to rescue and restore fallen humanity, but the Church has always stressed that the totality of that intervention is only properly understood when seen from the perspective of the other end of the Christ-event: the Paschal mystery of the passion, death and resurrection of Christ. Only then is all made plain; 'We are an

Easter people', as St Augustine once famously said. This pattern is worked out devotionally in the liturgical life of the Church, and the Christian Year unfolds the various aspects of this

pattern in the various seasons, as they are recalled to mind and in some sense made present. The whole process starts at the hinge of November and December (on 2 December this year) as the Christian Year begins with the season of Advent. There is an annual adventure of living through, and participating in, the Christ-experience through the liturgical calendar, until when we reach Whitsunday, we settle down to 'ordinary time.' Yet, even then, every Sunday is a weekly commemoration of the resurrection of Christ, which is why our early Christian forefathers moved away from the Jewish Sabbath on Saturday - a day of rest - to the Christian Sunday, which is a day of festival.

Throughout my long vicariate here (I hit 25 years in January), I have constantly emphasised that the systematic observance of the mysteries of the faith, regularly unfolded in the liturgical year, is the well-tried historical - and indeed pastoral - method



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
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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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for systematising the growth of the people of God in basic Christian understanding and in personal sanctification. The converse leads to a serious imbalance in our understanding of the Christian Faith. Many other occasions in the year are of clear religious value and importance, but they are not at all in the same league as the totally Christ-centred pattern of the traditional Church calendar. Indeed, after being in post for just a short while all those years ago, it became clear to me that this was a matter which needed urgent attention at St Mary's, because the occasions in the year which clearly mattered most at that time bore very little resemblance to the priorities of the Calendar. The great occasions, judging by the attention given to them, and indeed the preparation-time involved, were (in roughly this order): Harvest, Remembrance Sunday, Christingle, Mothering Sunday, Christmas Day, and surprisingly Ascension Day - at which there was a supper party. This is not to say that some of these occasions, like (say) Remembrance Sunday, were not in themselves of great, even immense, value. It is simply that the priorities were not quite main-line. I was even told that not much was ever made of Whitsunday - the second major festival of the Church's Calendar - 'because it is usually half-term,' and in my first year on that festival there was a choir of just two small boys at Mattins. Over the years the pattern has been re-aligned, and there are now two principal areas of devotional concentration in the year, each roughly six months apart: the first is Holy Week and Easter, recalling us to fundamentals, and the second is the Patronal Festival in September, when we concentrate both on our own response to the call of God (with our patron saint as an obvious pattern) and on the implications of our being a community of faith in a particular area. In addition to this the season of Lent has usually been a time for some considerable focused activity. Of course we still mark the other occasions, like Harvest, as well.

Anyway, it all begins again this month, with the multi-faceted season of Advent. If we lived in Milan, we would in fact have a six-week Advent (the Ambrosian rite has several interesting points of departure from the normal 'western' use), and since the arrival of *Common Worship* the Church of England has also made a significant devotional gear-shift in the weeks immediately before Advent, with the general flavour of 'Thy kingdom come', and with a change of liturgical colour, though it has fought shy of actually extending the Advent season. (Curious, when you think of it, because in the days of *The Alternative Service Book* they began the liturgical year with the much-ridiculed 'Ninth Sunday before Christmas.') The point is that Advent is a season in its own right, concentrating primarily on the fact of a world standing in need of Saviour. This takes into its system the Old Testament background to the gospel, the constant prayer of 'Thy kingdom come', and a general concentration on the Coming of Christ, which is something more than the historical arrival of the Babe of Bethlehem. There is the coming of Christ to the individual Christian in prayer and sacrament, and there is a future concept of Christ's Coming which remains God's secret, and which there is not much point in speculating about. (Many early Christians did - and got it wrong - and many others continue to worry about such things, not usually to their own souls' health.) This has also led to one of the traditional features of Advent being the so-called 'Four Last Things': death, judgement, hell and heaven. In other words, these are all serious matters, and we have a period of preparation to remind ourselves of *why* Jesus came at all, and the *décor* in church is purple because in church we are being 'serious', and purple is the 'serious' colour. Yet at the same time Christians are not meant to be out of step with everyone else in the run-up to Christmas. Advent is not a 'penitential' season like Lent; it is a case of preparation rather than penitence. The old English colour for Advent was in fact blue, which perhaps drops the clear hint that Advent is quite different from Lent. (Indeed, in recent times, in the Roman rite the festival hymn *Te Deum*, which was not used during Advent, has now returned on Sundays; the same goes for flowers in church. We are doing the same thing here this year.) We can all enjoy the tinselly preparation as well, and eat our mince pies and drink our mulled wine with the best of them, because 'Christmas is coming', and that is something for Christians, more than any others in fact, to make merry about. So there is nothing incongruous about the church hall being festooned during Advent, while the church itself is looking rather more sober. These two almost rival aspects of our Christmas preparation have, in fact, a devotional value in

Continued on page 4



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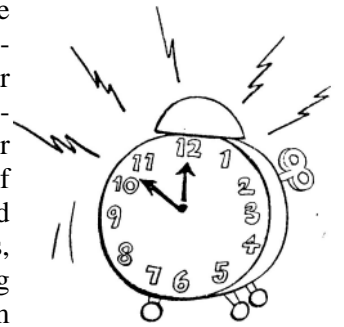
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Continued from page 3. **The Vicar writes**

the tension they provide, and at St Mary's we have a way of dealing with that tension. For many years now we have had the General Decoration of the Church for Christmas on the last Sunday of Advent after the morning services (starting about 1115). It is an enacted parable of welcome, and somehow, even though it is completely unplanned (except for the crib and the tree), everything always seems to be done by about 1200, when the *Angelus* is said, and mince pies are eaten. Anyone who wishes to be involved in this should simply turn up, bringing greenery or tinsel or streamers or whatever (a pair of secateurs for collecting churchyard greenery is always useful), and help to make the place glorious. The days of just a little sober ivy on our sixteenth-century chancel screen are long since gone, and it is fair to say that St Mary's always looks outrageously over-done at Christmas, certainly in the chancel area after the choristers have finished with it. So what? Christ is born, and his people rejoice and celebrate with holly, tinsel and carols.

In fact, Christmas at St Mary's has evolved significantly over the years. Some things have come in; other things have gone out. The Christingle Service has gone; it was pleasant enough, but it was always risky, and there were one or two accidents, and with the current concentration on Health and Safety it is unlikely to re-appear. The *Arrival at Bethlehem Service* at 1600 on Christmas Eve,

which includes the Blessing of the Crib, has effectively taken over from the Christingle Service, and it attracts a very large congregation of mainly young families each year. *Midnight Mass* remains a large-scale service, with a great number of visitors, splendid music, dignified ceremonial and good congregational carols. Christmas morning has also changed over the years. The faithful 0800 congregation find their regular act of Sunday worship properly in place on this major festival. Quite a number of permutations have been tried for the later morning slots, and at present a mid-morning service at 1000 takes the form of the *Eucharist at the Crib*, with the altar adjacent to the crib itself, but with the service more or less the same as on a normal Sunday. There is no reason why this pattern should not change again, but at present it seems to provide what is needed.



I wish you all a well prepared-for and an immensely happy Christmas.

Your friend and Parish Priest,

Richard Hanford

'A TEACHING MASS'

We have not had one of these for a considerable time, and one is scheduled for the 11 o'clock slot on Sunday, 9 December. In the past we used to have one of these about every four years or so at the 0930 Sung Eucharist, as a 'refresher' for the regular congregation, and also as something informative for those who were comparatively new to what went on at that service. Basically it takes the form of the Eucharist being celebrated by one priest, whilst another (the Vicar) gave a commentary and exposition throughout the service. We are perhaps overdue for one of these occasions.

This time we are doing it in a slightly different way. It will not be at the 0930 service, but at 1100, and will occupy one of the slots allocated to *Christian Family Praise*. This means we can be rather more adaptable in style and presentation that would be the case if this took place at the regular Sung Eucharist, where the structure is rather more fixed. The occasion can be a good opportunity, for once, for some adjustments to our normal personal Sunday rou-



There may be several from the 0930 service who would value the chance of taking advantage of the Teaching Mass, whilst some from the 1100 may actually prefer to be at the Procession of the Scriptures, which will be happening on the same day at the 0930 Eucharist. Some at the 0930 may, of course, wish to stay on for the 1100, after having a cup of coffee in between.

The commentary this time will probably be very simple, not least because there will be quite a wide age-range present at the service. It will take place at the Nave Altar, which will be put in position after the 0930 service. Dr Patrick Miller will be the celebrant of the Eucharist, the Vicar will give the commentary, the Junior Choristers will be in attendance, and there will be some young altar servers. However, although the style will be simple, this is not an exercise in low-brow liturgy. Rather, it will provide the chance for everyone to participate in a celebration of the Eucharist in which its main features are highlighted, and its structure and meaning explained.

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O Father, who hast declared thy love to men by the birth of the Holy Child at Bethlehem, help us to welcome him with gladness and to make room for him in our common days; so that we may live at peace with one another, and in good will with all thy family; through the same thy Son, Jesus Christ our Lord.

J. H. Oldham

Christmas Star, O Christmas Star,
 Bearing radiance from afar,
 Shine on the weary race of men-
 Bring light and life and hope again.

Christmas Star, O Christmas Star,
 Bearing mercy from afar,
 Shine on the frozen hearts of men-
 Bring warmth and pity back again.

Christmas Star, O Christmas Star,
 Bearing wisdom from afar,
 Shine on the foolish hearts of men-
 Bring sense and sanity again.

Bremer Hofmeyr

Holy Babe, sleeping there, who dost not despise
 Homage of the humble, worship of the wise,
 Pride of Balthazar, heart's joy of the poor,
 And neither ass nor wise men turnest from Thy
 door,
 Grant that we too, Lord, kneeling may receive
 Joy of Thy coming this Christmas eve.

Quintin Hogg (Lord Hailsham)

O holy Child of Bethlehem,
 Descend to us, we pray;
 Cast out our sin, and enter in;
 Be born in us today.
 We hear the Christmas angels
 Their great glad tidings tell;
 O come to us, abide with us,
 Our Lord Immanuel.

Phillips Brooks, 1835-93

O my soul, do not let the last preparations for
 the celebration of Christmas crowd out the
 remembrance of its meaning.

*George Appleton
 Anglican Archbishop in Jerusalem*

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CHRISTMAS



Coffee Morning

ON

Wednesday 12th December



Coffee and Comestibles

Carols

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10.30 a.m. - 1.00 p.m.

in

The Church Hall

COME & JOIN US




The next coffee morning will be Wednesday 2 January

CHRISTMAS AT ST MARY'S

This year the Christmas services will follow the same pattern as last year. Every so often we make a change, but this year doesn't seem to call for any radical adjustment. We continue to provide a wide range of services in different styles, ranging from the very informal service on the afternoon of Christmas Eve to the elaborate Midnight Mass, and from the quietness of the Mass of the Dawn on Christmas morning to the exuberance of the Eucharist at the Crib later on. The junior choristers lead the singing at 'The Arrival at Bethlehem Service', and the full choir sings at the Midnight Mass and at the Eucharist at the Crib. Details of the choral music are available of the service-lists available in church or displayed on the notice-boards.

Sunday, 23 December **THE FOURTH SUNDAY IN ADVENT**

Note: The morning services on this Sunday are not Christmas services. They are services of the Fourth Sunday in Advent. The change of mood begins after Mattins.

0930 Sung Eucharist

1100 Choral Mattins

Very short service, followed by the **General Decoration of the church**

Anyone and everyone can take part in this. Bring greenery, tinsel, streamers - in fact anything obviously seasonal. Secateurs would greatly help, since there is plenty of greenery in the churchyard. We aim to finish at 1200, when the *Angelus* is said, and there are usually mince pies about.

Monday, 24 December

CHRISTMAS EVE

1600 The Arrival at Bethlehem Service

This is an all-age service of Christian Family Praise for Christmas, and it is generally the one attended by young families, because of its general style and flavour. The service also includes **The Blessing of the Christmas Crib**. (The figure of the infant Christ is placed in the Crib towards the end of the Midnight Mass.)

2315 Gallery Carols sung by the Choir before Midnight Mass.

Tuesday, 25 December

CHRISTMAS DAY

2345 Procession and Midnight Mass of the Nativity

(24th) The Midnight Mass of Christmas is a full choral service with music, light, incense, and many of the really well-known Christmas carols for everyone to sing. This year we shall not be having a Viennese Mass by Mozart or Schubert (as we usually do), but a *Mass for Midnight*, written by a former Director of Music at St Mary's, *Richard Jenkinson*, and which is based on well-known carol melodies. This has only been performed once before at St Mary's, when Richard Jenkinson was here.

0800 Holy Communion (Mass of the Dawn)

The plain celebration of the Eucharist, celebrated at the High Altar.

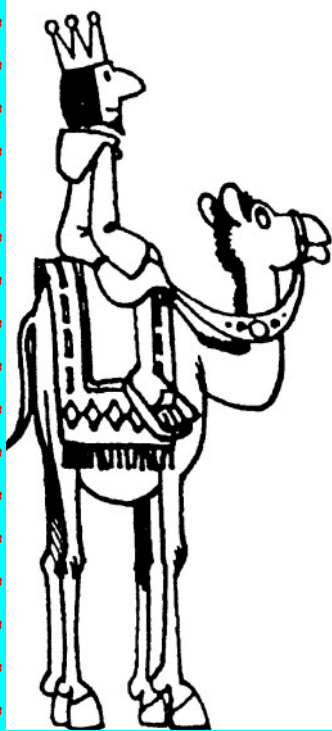
1000 Sung Eucharist at the Crib (Mass of the Day)

This service is celebrated at the Nave Altar, placed next to the Crib. There will be congregational carols and hymns, and the service will be generally on the lines of a normal Sunday Eucharist.

(Note: There will not be Choral Mattins at 1100 on Christmas Day this year, though the service will be formally read in the chancel at 0900.)

1200 Holy Communion (at the Crib)

A plain service without music, like the 8 o'clock, but celebrated at the Nave Altar by the Crib.



Our Local Police



PC Steven Mould, FIN: 3211
Email: Mould3211@surrey.pnn.police.uk
Phone:07967 986995



PCSO Caroline Timms, FIN: 11973
Email: Tims11973@surrey.pnn.police.uk
Phone:07967 986071

PCSO Caroline TIMS and I have been covering Ewell & Nonsuch now for several years. The feedback from people we speak with is that despite things not being perfect they have improved significantly, we will continue to work towards the goal of making 'our wards' peaceful places to live and work.

Both of the Autumn Neighbourhood Panel meetings were very well attended; the Nonsuch panel had its first meeting at St Paul's Church and the Ewell Ward meeting at Bourne Hall.

Nonsuch Priorities:

1. Anti-social behaviour in Beaufort Way & Nonsuch Banqueting House site
2. Inconsiderate parking near to the schools on the ward

Next meeting 15th January 2008.

Ewell Priorities:

1. Riding pedal cycles on the footway
2. Seasonal anti-social behaviour (Halloween, Bonfire night etc)

Next meeting 22nd January 2008.

In recent months I have issued a number of penalty tickets for using a mobile phone while driving, I am amazed how many people ignore this law and will continue to take robust action to address this issue.

Both Glyn & Ewell Castle schools continue to be very supportive, I am convinced that some of the improvement in the relationship I enjoy with the youths and a recent improvement in their conduct in the Village is a consequence of this co-operation.

We have lent our support to a request from Ewell Village Residents Association for the County Council to consider a 20 MPH speed limit in the village. Also the amount of theft of lead from public buildings especially church properties has gone up dramatically coinciding with the increase in the value of scrap metal.

It continues to be a pleasure and highlight of my career to be the Neighbourhood Specialist Officer for the Wards of Ewell & Nonsuch.

Please visit our web page for news and details of Panel meetings.

<http://www.surrey.police.uk>

PC Steven MOULD & PCSO Caroline TIMS

Thought for 2008! Serious, Mind!

On the wall of his refectory, for all to see, was a verse which said, "If anyone likes to tell stories against people behind their backs, let him know that this table is no place for him." When fellow-bishops protested that surely this was not to be taken too seriously, August-

tine replied that if they took that verse off the wall he would go and eat his meal by himself.

Possidius, biographer of St. Augustine.

Be Not Afraid

***"Be not afraid: the isle is full of noises, sounds and sweet airs, that give delight, and hurt not."* ***

The vicar takes great care with the sound system at St Mary's church. He constantly refers in his Weekly Notes, to 'nasty noises', 'loops', 'high-pitched sounds', and 'hearing aids'. He frequently offers help for people experiencing various levels of sound discomfort'. He wants to include everybody, and for all the members of the congregation to be able to hear the wonderful words and music, plus the guidance and encouragement being offered in the sermon.

But strange noises do arise unbidden, from time to time. The vicar also refers to a 'low buzz or hum, which some people complain of.' But his chief concern is for those who suffer from the unwanted high ringing noises which occur randomly from the sound system. People are invited to complain to him about it, tell him if "sometimes a thousand twangling instruments will hum about their ears.*"

'It is the high-pitched sound that we want to hear about, because something really must be done about it.'

There are some other sounds which can be heard regularly every Sunday which have not yet been included in the vicar's list of 'nasty noises.'. The first of these is the creaking, wheezing, straining sounds emitted by the bell pull, just before it strikes three times at the pivotal words in the Eucharist Service

'Do this in Remembrance of Me'

It is as if this particular bell is feeling its age and is having an attack of the ague.

The other sounds come from Father Willis, when certain stops are pulled out, the organ seems to have indigestion and makes little banging, snorting sounds. Perhaps Father Willis' leathers are wearing out, and he feels them being stretched. He is showing his disapproval. It was particularly noticeable during a Bach recital given by David Davies sub organist of Guildford cathedral.



But the church is a living thing, especially when the annual "All Creatures Great and Small" ceremony takes place. Long before the service started this year, anyone walking through the Parish Room would have heard faint shuffling, snuffling sounds coming from the direction of the grand piano. There on top of it, was a cage from out of which peered the bright eyed faces of two guinea pigs. Later when the Wayfarers sat in that room, and were reading the story of the 'Prodigal Son', they happened to discuss the parlously low position of pigs in the bible. There was a sudden stirring in the guinea pigs' cage. They were peering anxiously through the grille. The young people did not want to worry the small creatures and referred for the rest of the session to swine rather than pigs.

Just before the animal service began, when pet owners were bringing their dogs, cats, snails and snakes, into the church, Jonathan Holmes was playing the famous organ piece 'Passacaglia and Fugue (BWV 582) by J.S.Bach. Two golden retrievers responded to the music immediately by barking rhythmically, in time with the organ. This was doubtless because they are Welsh dogs and musical.

'They weren't my dogs', said one man, whose pet was sitting docilely and silently beside the pew, looking up fondly at his master. 'They were the vicar's dogs, so if mine barks later on, it will be all right won't it,' he said with a smile. But the barking of dogs was as nothing compared with the high tenor note emitted by a turkey during the sermon, at the service in 2005. The vicar remarked, 'That animal would have been good



enough to sing in the choir, if only he had known when to sing and when to remain silent.'

Sometimes in summer all the church doors are open, and Jonathan Holmes plays the organ before the Eucharist Service begins. He might be trying out some Oliver Messiaen on us. A person standing by the door off the south aisle would be able to hear "sounds and sweet airs"* of birds accompanying our organist from the nearby trees in the churchyard. It is an ever pleasant reminder of all the composers who have incorporated birdsong into their music, such as Beethoven and Vaughan Williams and Messiaen. "There is nothing to fear in these "sounds and sweet airs."*

Of course the church has echoes down the centuries of gurgling babies "mewling and puking"* on their way to the font to be baptised. They take exception to the water poured on their foreheads, although it has been especially warmed up for the occasion. The infants make natural sounds, which are only to be expected. They are familiar and a traditional part of the entry of the child into the fellowship of the Christian church. It is to be hoped that clergymen before beginning their ministries, are trained in how to deal with infants. The sounds bring smiles to the congregation, if not to the vicar trying to conduct the service. But these are not 'nasty noises' which burst upon us unbidden, and connected with man made sound systems. They are akin to the barking of dogs or the meowing of cats, assuaged by calming expressions of affection and love from adults.

The use of sound systems for church services is widespread. It would be thought to be a retrograde step to try and manage without it. It means that the clergy are released from the constraints of having to speak with perpetually raised voices and unnatural delivery. But its extensive use replaces one set of constraints with another. Whenever they travel away to preach as a visitor, in a church unlike their own., they need to check out the volume of the sound system before speaking. Unfamiliar sound systems can suddenly blast ugly noises, or make clergy appear to roar at the congregation. The other restraint to bear in mind is that every breath you take, every sniff, sneeze, and muttering, will be carried to the four corners of the church.

There was an occasion when someone did forget to turn the sound system off and wandered off during a service, into the kitchen to get a drink of water. The running of the tap, the gurgling and the swilling of the liquid was enjoyed and welcomed by all as a diversion, during a serious talk being given on the necessity to donate more, and to increase our Stewardship allocation. Even a church public address system which cannot inspire love, can at least cause "sounds which delight and hurt not."*

Marian Rao

*Shakespeare's "The Tempest" Act III scene ii 130

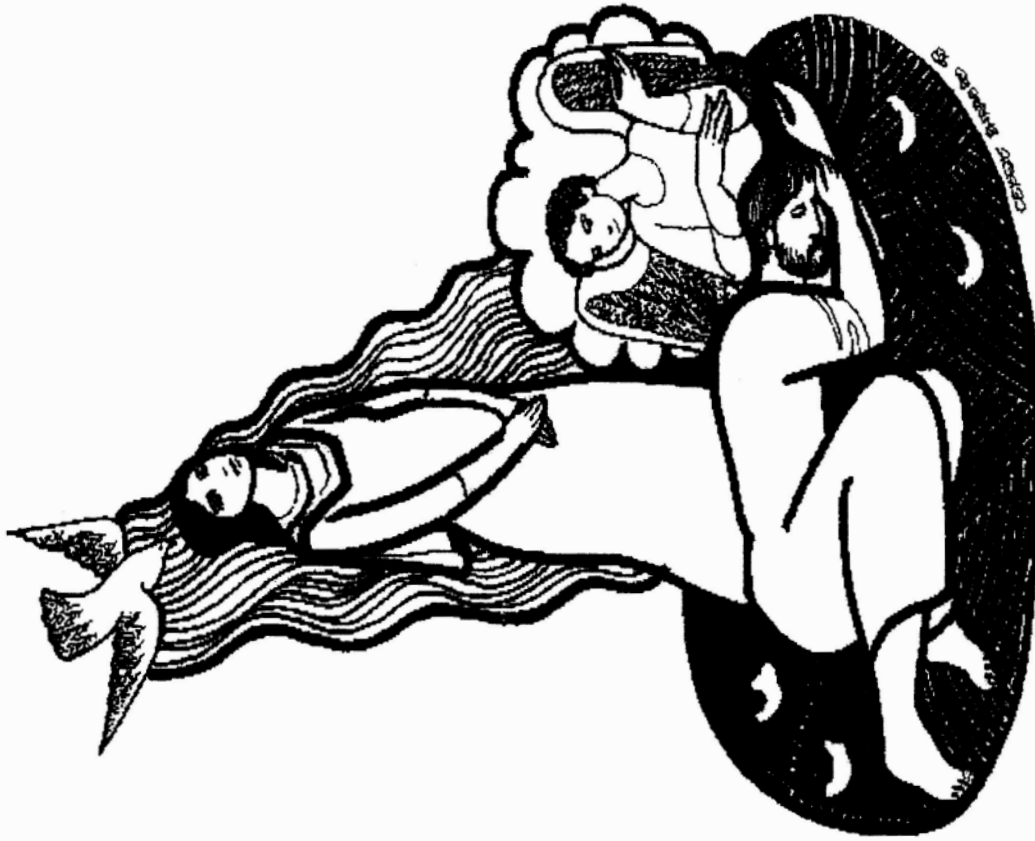
** Shakespeare's "As You Like It" Act II Scene vii 144

[Editor's note: Since Marian wrote this article both the technology and the way we humans use it have improved.]

Page 9 can be cut out if needed

Young Church Mag

23rd December 2007: Fourth Sunday in Advent: Matthew 1:18 - 25



God sent an angel to visit Joseph in a dream

Produced by the Diocese of Bath and Wells, Youth and Children's Parishes Team

Christmas Day is almost here and Advent ends for another year!

Design a birthday card for Jesus



Have you decorated your tree yet?

Decorate this Christmas tree, and don't forget to put an angel on it somewhere!



Produced by the Diocese of Bath and Wells, Youth and Children's Parishes Team

Page 10 can be cut out if needed

Where was Joseph when the angel came to speak to him?
Join the dots to find out!



The angel told Joseph to call the baby Jesus.

Love came down at Christmas,

Love all lovely, Love Divine;

Love was born at Christmas,

Star and Angels gave the sign.

Unscramble the letters to find another name given to Jesus, and then find out what it means.

a	m	e	m	l	n	e	u
4	3	1	2	8	5	7	6

s	o	s	w	g	t	u	i	d	h	i
19	10	13	14	9	16	18	12	11	17	15

1	2	3	4	5	6	7	8
---	---	---	---	---	---	---	---

And thou shalt call his name...

JESUS

Mighty God The Word of God
PRINCE OF PEACE

Wonderful Counselor

HOLY ONE

Lamb of God

Prince of Life THE ROCK

Lord God Almighty

Leon of the Tribe of Judah

Root and Offspring of David

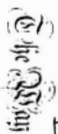
Word of Life **Advocate**

Author and Finisher of Our Faith

The Spirit

Everlasting Father

Lord of All



which means

9	10	11	12	13
---	----	----	----	----

14	15	16	17	18	19
----	----	----	----	----	----

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I said to the man who stood at the gate of the year, "Give me a light that I may tread safely into the unknown."

And he replied, "Go into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way."

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Calendar for December



- Sat 1 1630 Leatherhead and District Bellringers' service.
- S 2 **FIRST SUNDAY IN ADVENT**
1700 Procession with Music and Readings for Advent, with the Chapel Choir of Emanuel School, Clapham
- M 3 Visiting ringers during the afternoon
2000 Meeting of the Finance Committee
- T 4 2000 Mothers Union prayer evening
- W 5 2000 Standing Committee of the Parochial Church Council
- Sat 8 1830 for 1900 'A Christmas Cracker' in the Church Hall (see page 3)
- S 9 **SECOND SUNDAY IN ADVENT**
This is being kept as Bible Sunday this year.
0930 Procession of the Scriptures at the Sung Eucharist
1100 All-age service of Christian Family Praise: This will take the form of a 'Teaching Mass' (See page 4)
1700 *Choral* Evensong.
- T 11 1400 Ewell Grove School Carol service
- W 12 1030 - 1200 The Coffee Morning Christmas Party, with carols and Grand Raffle.
- F 14 1400 Ewell Castle Junior School (Chessington Lodge) carols.
- S 16 **THIRD SUNDAY IN ADVENT**
1100 Book of Common Prayer Sung Eucharist.
- M 17 Holy Communion to the housebound.
1830 Ewell Castle Junior School Carol Service.
- S 23 **FOURTH SUNDAY IN ADVENT**
General Decoration of the church for Christmas after a very brief Mattins at 1100

Details of the Christmas services are on page 6

- S 30 **SUNDAY AFTER CHRISTMAS; THE HOLY FAMILY**
Choir on leave this Sunday. No evening worship.

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 Stoneleigh Baptist 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 as soon as you possibly can as time is flying by!

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