



# EWELL PARISH NEWS

The monthly newspaper of St Mary the Virgin

No.409

February 2007

60p



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

## Little Children

### *St. Matthew 18.*

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2. And he called to him a little child, and set him in the midst of them, 3. and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name receiveth me.

Two stories surrounding Jesus' babyhood make clear how difficult it is for us adults to set aside our experience and common-sense.

The first story is about The Wise Men whom God warned in a dream not to go back to Herod. Though they obeyed, they must have wondered what would happen if Herod's henchmen caught up with them; what would happen to the unfortunate innkeeper; what would happen to the family they visited; and what their own Foreign Office would have to say about their handling of the tricky Roman-Jewish- Herod triangle.

The second story is about Joseph whom God warned in a dream to take his wife and child to Egypt and keep them there until further notice, Joseph had a business, obligations to fulfil, relations to keep informed (which he dare not), and limited money. Yet he obeyed. The Wise Men's gift of gold was timely.

Both The Wise Men and Joseph would have been uncertain how to explain themselves to their friends, especially after they had learnt of The Slaughter of The Innocents.

The fact is that, adult though they may have been, they obeyed. As little children obey.

The rest is history.

History which will not let us twenty-first century technologists off the hook of what it is to humble ourselves to toddler level (commentators agree that in these five verses Jesus is talking of very little children). One translation of "turn" in verse 3 is "change your whole outlook".

Which leads to a stark realisation.

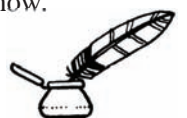
If The Wise Men and Joseph had not obeyed, the world would not have had Jesus and history would have been without hope.

Is it an adult concept that great sweeps of history can depend on childlike obedience to dreams? We could discuss this for a long time.

What is being suggested here is that little children don't discuss, they obey; and that adults who obey what comes to them in dreams from God are in fact humbling themselves "as little children". The Bible is full of such dreamers. Even Paul, least dreamy type imaginable, woke up one morning convinced that the Macedonians were calling him over the water.

In attempting to meld together such vast historical themes and little children's obedience we find ourselves floundering in unfathomable depths, gasping for air - when along come two other childlike characteristics, TRUST and WONDER. Like a baby's water-wings, they bear us up in that great Pool of the Everlasting Battle between Good and Evil, with the child's parents looking on - as God did on Joseph and The Wise Men, and does on us now.

Trust, Obedience, Wonder.



# THE VICAR writes

## ANOTHER SERMON COURSE: THE LORD'S PRAYER

The course of sermons on the Lord's Prayer, which begins this month, is in some way a fair indication of how the pulpit ministry is used at St Mary's. I must admit to seeing very little merit in sermons which are little more than 'stories with a moral point.' The same goes for some forms of biblical exposition which are little more demanding than 'Listen with Mother.' Over the years I have experienced my fair share of this milk-and-water diet; virtually never at St Mary's, I am glad to say (well, actually, twice, but on neither occasion was it from the home team), but not infrequently elsewhere. I have also experienced sermons which were far more effective than any sleeping-pill, and generally they were delivered by 'dignitaries'.

The congregation at St Mary's is a very intelligent one. (This is not being patronising.) This does not just mean those with high academic qualifications - though I think we have an unusually large number in the congregation who fall into that category - but rather a congregation which expects standards of excellence in our presentation of Christian Worship, and which for many years has expected the pulpit ministry to have something definite to offer. I have recently been looking over the many courses of sermons which have been delivered here, and it is illuminating to see the range of subjects which have been covered over the years. Some have been quite demanding, like *Christ and Time*, or *Power and the Cross*, or *Christianity according to St Paul*. Others have been more informative, like *Portraits not Photographs* (a course on the Four Gospels), or *Seven Bible Roads*, or *A Lenten Charcuterie*, or (more riskily) *Five Bible Girls*. The very first of these courses, a few weeks after my arrival, was a simple teaching one on the Eucharist, entitled 'What mean ye by this service?' and with all six titles beginning with 'P'.\* Interestingly, this must have served as a fair indication as to future directions of pulpit ministry, and it was not wholly welcome; a churchwarden said 'they can't understand you.' (Since I had given the course before in down-town Brighton without any problem I was not too worried.) Other courses have been more devotional in character, like *Lent with the Anima Christi*, or *What the Spirit says to the Churches*, or *The Christ of Holy Week*. This year at the 8 o'clock service during Lent we shall be having *Christ Outpouring*, a course which has been given some years ago at another service.

There have been other courses, which have been more on the lines of the lecture than the sermon, like *The nature and authority of the Bible* or *Alpha and Omega (the Universal Christ)*. However, by and large, there is a sort of half-way house between the lecture and the devotional address, and it is here that most of the routine preaching seems to lie. The titles of the addresses for the course on *The Lord's Prayer* are perhaps a fair indication of this mixed approach. One or two of the addresses are clearly more lecture-like than others,

## St Mary the Virgin EWELL PARISH CHURCH

# 020 8393 2643

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

### CHURCHWARDENS

Dr David Dance 020 8393 4804 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](mailto: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.

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whilst others are more devotionally orientated. This in itself shows that 'mixed economy' which should be the hallmark of parish church preaching.

The early Church was essentially sermon-based. The first of the gospels was not written down until some forty years after the events described. Furthermore, during this period there was a clear distinction between preaching and teaching; *kerygma* and *didache* are the two technical Greek terms to describe this distinction. 'In the beginning was the sermon' is a fair description of the primitive Christian work of evangelism. The Church was called upon to *preach* Christ crucified and risen, and then to *build up* the Christian community in love.

Being realistic, in a fast-paced society such as ours, the only regular opportunity for Christian people to encounter this vocal ministry, is in the Sunday sermon. That is why it is such an important feature in our liturgical worship, and why it is only very rarely omitted on a Sunday, and then only for some very good reason. The course on *The Lord's Prayer*, like any other course, can begin to feel a bit heavy-going after a while, and one starts to feel like a change. In fact, because this course is longer than most it will have to be divided up, in order for more appropriately directed preaching to take place around Holy Week and Easter. There will be a number of addresses in February and March; then there will be a gap, and the remaining sermons will happen after Easter or early in the Trinity season. I append a list of all the titles for the course on *The Lord's Prayer*, to give an overview of what the course will be about. Since the dates of the later titles are uncertain at present, there are no dates given below.

Of course there are other forms of 'building up', not just the monologue. Into this category we must put such things as the Tuesday evenings in Lent with Dr Miller. Each year these sessions have grown in popularity, and rightly so. This year looks like being no exception. Lifts can be arranged for those who may have need of them. Details of the course, *Life (and Death) Matters*, are on page 7, and there is a warm welcome to anyone who cares to come. Indeed Dr Miller says, 'Bring a friend - the more sceptical the better!' We look forward to some stimulating and exciting evenings this Lent.

Your friend and Parish Priest,  
 Richard Hanford

\* The titles of the sermons in 'What mean ye by this service?' were Penitence, Proclamation, Presence, Praise, Participation and Procession.

**THE COURSE OF SERMONS ON THE LORD'S PRAYER**  
 Introduction, and the New Testament text of the Lord's Prayer.  
 Other early texts and commentaries on the Lord's Prayer.  
 'Father.'  
 Kingdom Come.  
 Our Bread.  
 Pardon and Peace.  
 Deliverance in time of trial.  
 The petitions of the Lord's Prayer as a whole.  
 'In the Lord': the Lord's Prayer in personal devotion.  
 'In the Lord': the Lord's Prayer in the Church.  
 The Power and the Glory.  
 Amen.

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## THE PARISH IN ACTION

### No.1: ARRANGING SUNDAY

#### b) The Sung Eucharist at 0930

This series began last month, and it will be dealing with various aspects of the life, work and witness of St Mary's. The first few articles are concerned with the arranging of our worship in church, and the detailed preparatory work that has to go into this. Last month dealt with the 'early service' at 8 o'clock on Sundays. This month it is the turn of the next service. The way in which it will be done will be much the same as last month. It will involve looking at the appropriate columns of the Sacristy Rota, an enlarged copy of which is on display in the Welcome Area, and which consists of a series of abbreviations and dates and initials. It looks far from exciting, but it is one of the two 'foundation documents' for what will be done on a particular Sunday. The other is the Weekly Notes, but these can be dealt with on another occasion.

There are nine columns to do with the Sung Eucharist. Three of them are the same as at the early service, and (apart from one point) need not detain us this month, because they were dealt with last time. They deal with the identity of the celebrant of the Eucharist, the liturgical colour and vestments, and which rite is being used at the service. The Sung Eucharist at 0930 is the service which needs most preparation on a normal Sunday, and by its very nature it is important that it is conducted with the utmost care. A great deal of 'immediate preparation' and 'remote preparation' goes into it. The 'one point' mentioned above is that there is actually less variety of rite at 0930 than at 0800. It used to be the case at St Mary's for a period during the lifetime of the *Alternative Service Book 1980* (which ceased to be authorized in 2000) that the service was either in modern language or in traditional language, according to a permutation known only to the Vicar. (Some churches opted for specifying which Sundays had a particular rite, and came to regret it when they often found that people only came for the one they liked.) However, over the years the traditional language version gradually became used less frequently, and when a former Director of Music found the system difficult the decision was taken to use the modern language rite alone. Having said that, the traditional language versions of the Creed and *Gloria in excelsis* are often sung at the service, and - bearing in mind that perhaps the majority of the hymns in our 'main' hymn book are in traditional language - there does not seem to be any incongruity in switching from the one style to the other. Since the enemy is boredom, there are now four versions of the sung *Gloria* (two of them metrical), and two musical versions of the traditional text of the Creed. The Creed is *said* (rather than sung) about 50% of the time.

The column about the rite does not, of course, give any other details about the *performance* of the rite. No details are given on the Sacristy Rota about certain features which will be dealt with in other articles, but the preparations for these are obviously important. There is the whole business of the music at all the services. This is part of the 'remote preparation.' The choosing of the hymns (by the Vicar) is not a simple business, since they need to relate to the season, to the scriptures of the day, or perhaps to some other feature at a particular service (a baptism, perhaps). This is complicated by the fact we have a Vicar who is a hymn-writer and translator, and by the fact that we have a wider than usual choice of hymn-books. Then there is the matter of the choral music, which is decided by the Vicar and the Director of Music, and a separate list with those details is available for those who would like to have it. (It also appears on notice-boards and the like.) There is normally a different musical setting of the

Eucharist each Sunday, and it is unusual for one to occur twice in any one term. The choice of anthems is dictated by detailed seasonal factors: whilst the 'green' Sundays may have fairly general anthems, the more specific seasons of the year - such as Advent, Christmas, Lent, Easter, or the Patronal Festival - call for texts which obviously relate to the season. Also, one would not have one of the jollier musical settings during Passiontide, nor one in a minor key at (say) Christmas Midnight. Furthermore, the chosen music has to be rehearsed, and our singers, some of whom are quite young, are in church working hard on Friday evenings. There are also the actual sanctuary details, part of the 'immediate preparation', looked after by the Master of Ceremonies and the other altar servers, and they have their own rota as well. Some services, particularly during Holy Week, need rather more detailed rehearsal, if they are to be done with the dignity and reverence required. In fact, singers and servers, and (at the other end of the church) the sidesmen and ladies, all have their important contributions to make, and most of these will be looked at in greater detail at some later point in this series. The same is true for our small team of flower arrangers, and for the larger team of about thirty people, who take their turns in reading the pre-gospel Lesson.

And so to the other columns. A column set apart from the others concerns the preacher. The obvious point to make is that the sermon has to be thought and prayed about, *nearly* always has to be related to the Sunday readings, and generally (though not always) committed to paper. The Vicar does the bulk of the 0930 preaching, for fairly obvious reasons: he is the parish priest, and the preaching role is an essential part of his ministry. During the vicariate of the present parish priest there has been a considerable emphasis on what is called 'doctrinal preaching,' and fortunately this approach has been largely shared by others who have occupied the pulpit on a regular basis over the years. There is an intelligent and discerning congregation at St Mary's, and the preaching ministry is taken seriously from both sides of the pulpit at the regular services. Our honorary priest, Dr Patrick Miller, and our two Readers, Wendy Varney and Reg Saunders, share in this ministry, but the Vicar's contribution is proportionately larger. From time to time there have been courses of sermons, and this month sees the start of one such course, this time on *The Lord's Prayer*, and this will be given by the Vicar.

The next column gives the list of those who compile and conduct the Intercession at the service. This is another important role, and there is a team of nine people (six, if we exclude the Vicar and the Readers) who take part in this ministry. Each person puts his or her own stamp on this part of the service. The Weekly Notes furnish the details of parish and wider concerns, and so does a card with current details of the sick or the departed or any other notable feature, but the style and approach varies with whoever is conducting this section of the service. The last three columns deal with the Communion Assistants. We have a good band of these, and they can normally expect to be on duty about every four or five weeks or so. There are normally two Communion Stations on a Sunday morning, at the High Altar and at the Side Chapel, and the Communion Assistants enable this part of the service to be conducted with reverence and dignity.

The 0930 service is perhaps the most predictable of our Sunday services, at least as far as its structure and conduct are

*Continued on page 8*

SUGGESTED PRAYERS

For true self-esteem

Eternal and most glorious God, who hast stamped the soul of man with thine Image, received it into thy Revenue, and made it a part of thy Treasure; suffer us not so to undervalue ourselves, nay, so to impoverish thee, as to give away these souls for nothing, and all the world is nothing if the soul must be given for it. Do this, O God, for his sake who knows our natural infirmities, for he had them, and knows the weight of our sins, for he paid a dear price for them, thy Son, our Saviour Jesus Christ.

*John Donne*

May I be true, for there are those that trust me;  
 May I be pure, for there are those who care;  
 May I be strong, for there is much to suffer;  
 May I be brave, for there is much to dare.

*Origin unknown*

Three things are of the Evil One:

- An evil eye;
- An evil tongue;
- An evil mind.

Three things are of God, and

these three are what Mary told to her Son, for she heard them in Heaven;

The merciful word;

The singing word;

And the good word.

May the power of these

holy things be on all men and women of Erin for evermore.

Amen.

*A traditional Irish prayer*

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## COFFEE MORNINGS

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

DO COME AND JOIN US

### LENT AT ST MARY'S

Lent at St Mary's this year will follow much the same pattern as in recent years, though there will be a few minor adjustments. Most of Lent will be in March, but Ash Wednesday and the First Sunday in Lent are in this month, so it will be as well to give most Lenten details now, and then next month they can just be put into the Calendar section of EPN. Dr Miller will be leading another series of discussions, this time entitled '*Life (and Death) Matters.*' There will be a new feature on two Sundays at Mattins, when we shall be combining meditations on various Stations of the Cross with appropriate Chorales by J S Bach (sung by the choir) and followed by the related Chorale Preludes played on the organ.

**ASH WEDNESDAY**

**THE FIRST DAY OF LENT**

**0900 Ewell Castle Junior School Service**  
**1140 The Litany**  
**1200 Holy Communion (Nave Altar)**  
**1900 SUNG EUCHARIST, with the Liturgy of Penitence and the Imposition of Ashes.**

*There will not be Imposition of Ashes at the 1200 service*

#### SERMONS IN LENT

Unusually this year there will not be a course of sermons specifically for Lent, except at the 0800 service. This is because the course of sermons on *The Lord's Prayer* will be running until the Third Sunday in Lent. The 1100 service has its own distinctive programme, and there is only the opportunity for two sermons. However at the 'early service' during March there will be a course of sermons entitled:

#### CHRIST OUTPOURING

- (25 February) (Sermon by Dr Miller)
- 4 March Christ fasting
- 11 March Christ listening
- 18 March Christ illuminating
- 25 March Christ forgiving
- 4 April Christ loving

#### AT THE SUNG EUCHARIST

The service will be as normal during Lent, except for the course of sermons on *The Lord's Prayer*, which will run until Lent 3.

- 25 February Lent 1 No.4 Kingdom Come
- 4 March Lent 2 No.5 Our Bread  
*On this Sunday the sermon will come at the end of the service, because of arrangements later in the morning*
- 11 March Lent 3 No.6 Pardon and Peace

#### AT 11 O'CLOCK

Quite a lot is happening at this service during Lent.

- 25 February Lent 1 Choral Mattins\*
- 4 March Lent 2 (See below)
- 11 March Lent 3 Sung Eucharist to the Prayer Book rite\*
- 18 March Lent 4 Mothering Sunday service
- 25 March Lent 5 The Reading and Music of the Passion
- 4 April Lent 6 (See below)

\* There will be a sermon at these two services.

On 4 March and 4 April there will be **Choral Mattins with Stations of the Cross and Music by J S Bach.** Here are the details:

#### On 4 March:

Two hymns by *Bach*  
 Anthem: By the waters of Babylon. *Mawby*  
**Three Stations: The Three Falls of Jesus on the Via Crucis.**

CONDUCTED BY THE VICAR.

**Music:** Chorale (organ) and Chorale-Prelude on '*An Wasserflüssen Babylon.*' *Bach* hymn: *Innsbruck.* Chorales (sung) and Chorale-Preludes on: '*O Mensch, beweine dein' Sünde gross,*' '*Vater unser im Himmelreich,*' and '*Aus tiefer Noth.*'

#### On 4 April:

Metrical Lamentation.  
 Anthem: O bone Jesu. *Dering*  
**Three Stations: The Last Supper, The Crucifixion, and the death of Jesus on the Cross.**

CONDUCTED BY IAIN McKILLOP.

**Music:** Chorale (organ) and Chorale-Prelude on '*Christus der uns selig macht.*' *Bach* hymn: *Herzliebster Jesu.*

Chorales (sung) and Chorale-Preludes on: '*Wenn wir in höchsten Nöthen sein,*' '*Herzlich thut mich Verlangen,*' and '*Ach bleib bei uns.*'

#### ON WEEKDAYS IN LENT

- Tuesday **1000 Holy Communion**
- Friday **1200 Holy Communion**

Friday is the traditional day when Lent observance is concentrated on the Passion of Christ, and this year at the Friday Eucharist we shall be reading the Passion of Our Lord according to St Mark in serial form at the holy gospel.

## MOTHERING SUNDAY

There are always special arrangements on this day. This year they are as follows:

- 0800 Holy Communion**  
with the readings from the Lectionary.
- 0930 Sung Eucharist**  
with the readings for 'Refreshment Sunday.'
- 1100 All-age service of Christian Family Praise for Mothering Sunday**



### OUR LENT PROJECT OUR TWINNED PARISH OF CORRIVERTON IN GUYANA

The External Affairs Committee chooses our charities for Lent and Christmas. This year it seems right to look to our twinned parish on the edge of Guyana, just by the border with Surinam. There will be the usual arrangements for **Lent boxes**, which will be available in church on the Sunday before Lent. There will also be three **Lent Lunches**, and the dates for these will be in next month's paper, but also earlier on the Weekly Notes in church.

### TUESDAYS AT EIGHT

The Lent discussion course this year will be under the title of *Life (and Death) Matters* and will, as last year, consider some contemporary dilemmas. It will be led by the **Reverend Dr Patrick Miller** on Tuesday evenings at 2000 in the Parish Hall (coffee at 1930). We aim to end by 2100 sharp.

- 27 February** *Death and then What?*  
Eastern & Western attitudes towards  
"life after death"
- 6 March** *Modern Superstitions*  
Astrology, Spiritualism & ESP
- 13 March** *Poverty*  
Is the gap between rich and poor inevitable or obscene?
- 20 March** *Do We Need the Church?*  
Is belief a matter for the individual rather than an institution?
- 27 March** *Medical Dilemmas*  
Organ transplants, genetics, clones
- 3 April** *Media Ethics*  
Sensationalism and the abuse of privacy

Everyone, whatever their belief or unbelief, is welcome to attend any of the sessions.

## THE HYMNATHON

A further reminder about the annual Hymnathon, mentioned in EPN last month, and scheduled for Saturday, 10 February. There are two sessions: 1000-1300 and 1400-1600, but one decides upon one's own time commitment. It is great fun and quite a relaxed affair. The Hymnathon usually manages to raise through sponsorship quite a substantial amount towards the running expenses of the *Village Fair* in July. However, the 'substantial amount' - last year it was £422 - could be more substantial still, if more people took part. It is effortless and pleasant, and anyone who would like to take part is invited to sign up and pick up a sponsorship form from the Welcome Area. Some people have been dissuaded in the past from taking part by a mischievous rumour that people would have to sing solos, and such is not the case. Carusos and corncrakes are equally welcome; so, for that matter, are choristers. We usually sing two verses from each hymn around the piano in the Parish Room. Refreshments will be served during each session. We are at present a good way through our second hymn-book, the red 'AMR' (Hymns Ancient and Modern, revised 1950; the book has been revised twice since then), so we shall be picking up at Hymn 251. Since we regularly use six different hymn-books at St Mary's, this money-spinner can go on for years. Further details from Rosemarie Henson on 020 8224 2713 (The telephone number was wrong last month).

### ♥♥♥♥ 'VALENTINE MATTINS' ♥♥♥♥

On Sunday, 11 February, there will be 'Valentine Mattins' at 1100, and all who have been married at St Mary's are invited to come, and those recently married here (that is, within the last three years) will get a specific invitation to the service. There will be a reception afterwards in the Church Hall. We should like to know of any who intend to come, not least because of catering, and it may be possible to draw up a list of those known to be coming. Those planning to come, but whose weddings were earlier than three years ago, are invited to let us know by telephone or e-mail. The service will be the normal Sunday Mattins, but will incorporate various features from the old and from the contemporary Marriage rites. There will be appropriate choral music and hymns, and the service will end with Mendelssohn's Wedding March from 'A Midsummer Night's Dream.'

### FOOD FOR THOUGHT PARISH PARTY ON SHROVE TUESDAY

20 February: 1830 for 1900  
in the Church Hall.

*Good food, entertainment and a quiz. A chance to meet and talk together and a last fling before Lent.*

Tickets, £6, to include food (with a vegetarian option) available in church from the churchwardens, or phone 020 8393 4804.

A list is available in church for those who may require transport to and from the party.



## Weekly FFEE MORNINGS

The grand sum of £1000 has been raised during the year 2006 for the children in the Holy Land.

Normally we send the money to the JEEL AL AMAL Boys' Home, but this year it has been decided to support the LAZARUS HOME FOR GIRLS.

Both are in Bethany and run side-by-side by mother and daughter, ALICE and SAMAR SAHHAR.

The money will go into the building fund for the new home which is so desperately needed to accommodate the girls.

The money has been raised through our Weekly Coffee Mornings by various "activities" such as:

Monthly Bring and Buy Sales, Raffles, Special Events, an Auction Sale recently introduced at the Christmas Party, the Weekly Takings and Donations.

Thank you for your support.

### Forthcoming Events

The Bring and Buy Sales are planned to continue on the last Wednesday in each month - so please come and support them when you can.

Ian West will be joining us on Wednesday 14 February to speak about "Fitznells Manor" and on Wednesday 14 March we look forward to Eve Myatt-Price's talk entitled "The Ocean Trip of Lily Victoria Johnston".

The talks start at 11.00 and coffee and/or tea with biscuits will be served beforehand in the Church Hall from 10.30

### Coach Outings

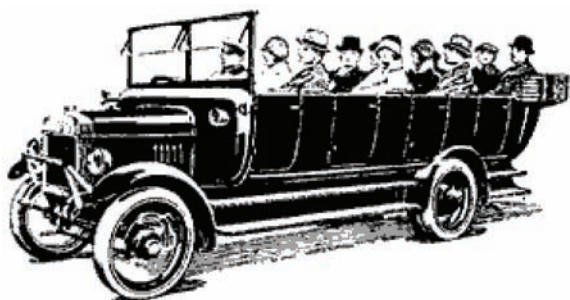
There are two outings planned for 2007.

Thursday 21 June - Eastbourne

Thursday 13 September - Portsmouth

Details will come later but make a note of the dates in your diary now!

JB



## Thank You Very Much!



On 14 January the Vicar and churchwardens held a tea party for all the people who give their time and effort to act as sidespersons for services at St Mary's. The sidespeople were warmly and sincerely thanked for all they do in helping to ensure that services run smoothly. Malcolm Lawther deserved a special thanks as he is responsible for the preparation of the duty rotas.

The party gave a chance for members of the different services to meet and chat. An opportunity not available on Sundays when those on duty are busy handing out and collecting books etc. and dealing with all those other little tasks!

After introducing a new evacuation plan for the church and hall, (should it be required), the churchwardens invited general discussion concerning the role of sidesman or sideswoman.

The tea party finished in good time for Choral Evensong and the remaining cakes were sent over to the church for the choir to enjoy at the end of the service.

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*Continued from page 4*

### THE PARISH IN ACTION

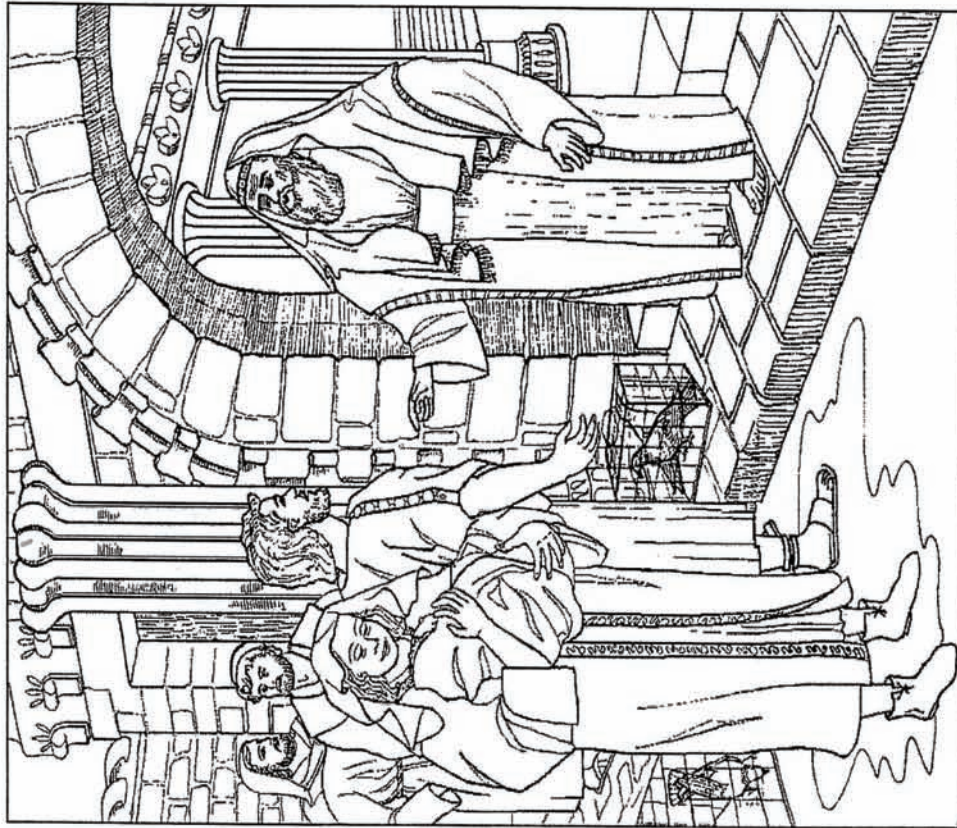
concerned. It has evolved into its present pattern over the years, and is in some aspects quite different from what it was, say, twenty or so years ago. However, week by week, there is a great deal of work which goes into making this service a fitting act of worship, in which God is glorified and his people built up by the ministry of word and sacrament. The Eucharist is properly described as an *actio*, an 'action' in which all take part. Nevertheless, some people have clear functions and tasks within the action, and at St Mary's these tasks are shared by a considerable number of people.

There remain a further five columns for a normal Sunday morning, and these all relate to the very mixed pattern of services which we have at 1100. We shall deal with these next month.

Pages 9 and 10 can be cut out if needed

# Young Church Mass

28<sup>th</sup> January 2007: Fourth Sunday of Epiphany; Luke 2:22-40

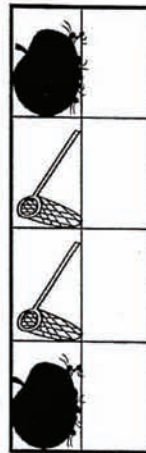
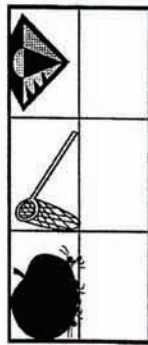


## Jesus is presented in the Temple

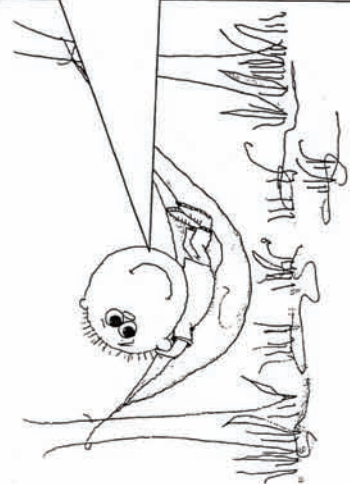
Produced by the Diocese of Bath and Wells Youth and Children's Parishes Team

### Who did they meet at the Temple?

Write the first letter of each picture in the box



Now, Lord, you have kept your promise,  
 And you may let your servant go in peace.  
 With my own eyes I have seen your salvation,  
 Which you have prepared in the presence of all peoples:  
 A light to reveal your will to the Gentiles  
 And bring glory to your people in Israel.



**Simeon's prayer, the Nunc Dimittis**  
*Nunc Dimittis is Latin and means "now you can go"*

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

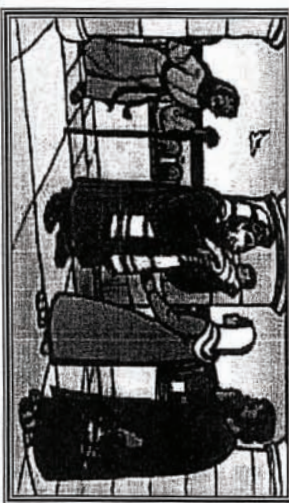
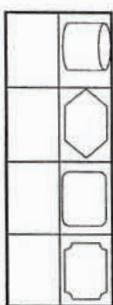
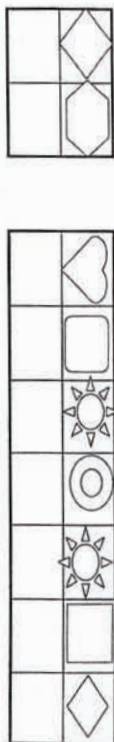
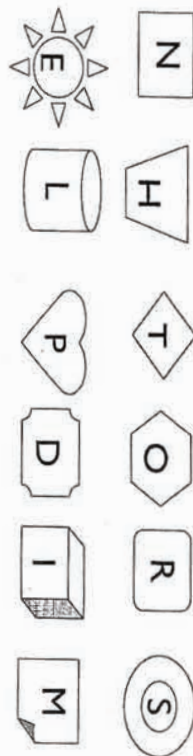
February 2<sup>nd</sup> is the day that commemorates the Presentation of the baby Jesus in the temple. It is also called Candlemas because it was the day on which all the candles that were going to be used in the church during the coming year were blessed.

Join the dots from 1 to 17 and see what you get.



**Why did Mary and Joseph take baby Jesus to the Temple in Jerusalem?**

**Fit the shapes into the puzzle below to find out**



### FROM THE PARISH RECORDS

#### HOLY BAPTISM

We welcome you into the Lord's family

14 January	Timothy Lloyd Blundell Annabel Lily Seton Grace Isabella Slater
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#### FUNERALS

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

11 December	Marjorie Winifred (Madge) Baker, aged 90
15 December	Lucy May Hensley, aged 90
28 December	Edgar Harold Lisk, aged 95

#### 2007

8 January	Terence Ivor Jones, aged 78
12 January	Howard Ward, aged 82


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# Calendar for February



## F 2 THE PRESENTATION OF OUR LORD 1900 Sung Eucharist

A note about Candlemas. The festival of The Presentation of Christ will be kept rather more simply than usual this year, with a Sung Eucharist on the actual day at 1900. It should last about half an hour. However, on the following Sunday, 4 February, there will be an all-age 'Candle Mass' at 1100. This will be one of our Christian Family Praise services.

- S 4 **THIRD SUNDAY BEFORE LENT. Septuagesima**  
0930 Sermon course on *The Lord's Prayer* begins.  
No.1. *Introduction, and a general look at The New Testament text of the Lord's Prayer*  
1100 'Candle Mass': special eucharistic service of Christian Family Praise
- M 5 Diocesan Clergy Study Day at the Cathedral  
(Three-line whip for all clergy)  
1915 Holy Communion  
2000 Meeting of the Parochial Church Council.
- T 6 1930 for 2000. Meeting of the **Evening Fellowship Group** in the Parish Room. This week: *Psalms of Revenge and Penitence: How do Christians cope with this idea of vengeance today?* Further information from Iain McKillop (Tel. 01932 341687)
- Sat 10 **The 2007 Hymnathon.** 1000-1300 and 1400-1600 (see p. 7)
- S 11 **SECOND SUNDAY BEFORE LENT. Sexagesima**  
0930 Sermon course on *The Lord's Prayer* continues.  
No.2. *Other early texts and commentaries on the Lord's Prayer*  
1100 'Valentine Mattins' (see p. 7)
- T 13 1930 for 2000. Meeting of the **Evening Fellowship Group** in the Parish Room. This week: *Psalms of Ascent: Approaching God's Temple as we anticipate Lent.*
- S 18 **THE SUNDAY BEFORE LENT. Quinquagesima**  
0930 Sermon course on *The Lord's Prayer* continues.  
No.3. 'Father'  
1630 Evensong and Holy Baptism
- T 20 Shrove Tuesday. **Parish Party in the Church Hall, Entitled 'Food for Thought.'** Details on p. 7
- W 21 **ASH WEDNESDAY, The first day of Lent.** Details of the Ash Wednesday services are on p. 6
- S 25 **THE FIRST SUNDAY IN LENT**  
0930 Sermon course on *The Lord's Prayer* continues.  
No.4. 'Kingdom come'
- T 27 1930 for 2000 **Life (and Death) Matters.** Lent discussion led by *the Reverend Dr Patrick Miller*
- W28 Vicar at Diocesan Canon Law Study Day at Merrow

This week sees the first Friday Lenten Eucharist at 1200. This will take place weekly until Holy Week. This year the Passion according to St John will be read in serial form as the Gospel Reading. Also for this week only there will be Mass in Welsh on Thursday at 1200, it being St David's Day.

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*If you would like further information, please contact:*

*Sue Crayden, Mary Ross or Susan Dowley.*  
Telephone 020 8393 0137 Fax 020 8394 1905  
Email: [manager@priorycourtcare.plus.com](mailto:manager@priorycourtcare.plus.com)  
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