



EWELL PARISH NEWS



The monthly newspaper of St Mary the Virgin

No.411

April 2007

60p

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

THE LEAVEN IN THE LUMP

*Oh, to be in England.
Now that April's there!*

The rural haven of Browning's delight is now an international social haven beckoning people from all parts of the world. Loose change from disintegrating nations pays millions of pounds for properties across the land. Les autres sleep five to a room and work hard among vegetables and fish.

In almost every country rising tides of criminal behaviour, tribal excess, drought, populations far exceeding jobs available, even a lack of football teams, are driving poor and rich to Britain.

Within Britain rising tides of frustrated behaviour grow alongside businesses laundering drugs, arms and terrorists money. BAE rules OK.

Our politicians face hard decisions. In Robert Bolt's play 'A Man For All Seasons' Sir Thomas More tells Cardinal Wolsey, "I believe that when men forsake their own private consciences for the sake of their public duties, they lead their country by a short route to chaos." We shall see.

For us non-politicians St. Paul is fairly clear that governments should be respected. And this has generally been the position of Christians. The arrival of Nazi and Communist governments who simply killed their opponents changed things somewhat. It had to. Today Middle East and Asian nations are riven by the problem - journalists disappear or die. Freedom and Democracy may be going backwards.

These rising tides of criminality, corruption and dictatorship in public life are a great opportunity for Christians in general and Britons in particular.

That shape which the erstwhile British Empire left upon the world is now throwing up the paradox that people are coming to England in order to be free. And that shape which the European empires left behind (with the Vatican

surviving as the centre of Catholicism) melds easily with Canterbury and means that in this present free England, Christians of all backgrounds have little trouble getting together to proclaim a non-corrupt Way as surely as Zachaeus, Matthew and Paul did.

For us at St Mary's this is a clarion call to straightness in all our dealings. Our Yea is Yea, our Nay Nay. And we have a great chance to exchange our natural insularity for Christian inclusiveness. It's up to each one of us.

In every way - social, political, religious, racial, - our small, very troubled, island has an opportunity to be host to that harmonising of the human race which only the seers have dreamt of. The older among us may blink but our younger ones know nothing else.

In this situation we need a close study of how Jesus dealt with people. When He looked at the rich young man He didn't think "Selfish So-and-So", He loved him and commented on how hard it is for those with riches to get into Heaven - something which any of us who has ever had a few quid will recognise. Also, with those who had worked the whole day, He was clear- "We had an agreement. We stick to it." Yea is Yea. (Matt.20. 1-16)

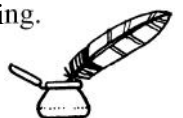
This is what St Mary's preaches, and is.

So, in today's England, in this parish, or any parish, when someone cooks a meal, washes a tea-cloth, irons a vestment, arranges flowers, works their hands off refurbishing the Hall, let them KNOW they are the leaven in a new country rising out of the ruins of the last century and terrorism.

There's nothing mystical or mythical about this.

A miniscule minority of Christians are being and doing what is needed to rescue mankind from its madness. And England happens to be in the centre.

That Rising on which the victory rests took place long ago but we will remember it on Easter Morning.



THE VICAR writes

HOLY WEEK AND EASTER

This month's paper is out in time for Holy Week and Easter, and it will be clear from the details on other pages that we have once more a busy time at St Mary's. Actually it is slightly less full than in recent years, but that is only because over the years I have added, or else taken away, certain peripheral features. Last year we had extra sermons; other years we have had additional Stations of the Cross. This year the only real change is a minor one on the morning of 'Spy Wednesday.' However, all the major features are intact. The United Reformed Church is having *Tenebrae* at the Epsom church this year (not at our local URC), and it is probably not practical to be involved in that. Nevertheless, if there is any demand for this simple and attractive service, it could be laid on at St Mary's on the Wednesday evening. There will be a chart available for signing in church on Palm Sunday, but the service will only happen if there is a minimum of ten names on the sheet. Because I have been here a long time, and because I know who is who, I can safely say that I know those who will get the most and best out of this period. When people fall in love with the rites of Holy Week they tend to have a major devotional adjustment, and there is no reason why this is something which should not be shared by the majority of the regular Sunday congregation. The Easter Vigil is one of those occasions which once experienced has a remarkable magnetism of its own. If, on the other hand, one just thinks that there's not much point in going to something in church on a Saturday night, if one is going to the same place next morning, then it is not surprising if one never gets to the Vigil at all. However, after all my years of saying this, it was good to see last year more people than usual at the Easter Vigil, even though there were no 'extras' like a baptism, and I hope that the same will be true this year. Holy Week and Easter are certainly demanding, and of course it means being in church more than normally, but those who answer these demands generally find - usually around Easter lunchtime - that it has all been very worthwhile. The liturgy of Holy Week and Easter is personally 'involving' in a way which is different from at any other time of the year. The specifics of the Passion narratives and the Easter message are displayed in the very distinctive rites of the Church over Holy Week and Easter. It can actually be spiritually very draining, but then it would do us no harm to remember that it was considerably more draining for the One whose path we are following during the Great Week.

MUSIC AND MEDITATION

Once again this month I should like to draw attention to the arrangements when Choral Mattins is incorporating three Stations of the Cross, together with music which

St Mary the Virgin EWELL PARISH CHURCH

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SUNDAY AT ST MARY'S

0800 HOLY COMMUNION

0930 SUNG EUCHARIST

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

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

1100 MATTINS

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

1200 HOLY COMMUNION

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

1830 EVENING WORSHIP

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

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

ON WEEKDAYS

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

THE PARISH OFFICE

Administrator:

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

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

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

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relates to the actual Stations in the form of chorales and chorale preludes by J S Bach. This has already happened once, on Sunday 4 March, and it will happen again on Palm Sunday morning, 1 April. The first service was very lovely, and, although we have not done this sort of thing before, it turned out to be another good way of making use of our lovely Stations of the Cross, which, as last year, are now demounted from the gallery and displayed around the church for personal and liturgical devotional use. Other details of our arrangements for Holy Week and Easter are on page 7.

THE PARISH IN ACTION

This series in *Ewell Parish News* has so far concentrated on aspects of our devotional life, and there are another two to come in similar vein. After that we shall be moving outward, and we shall be looking to receive articles of reasonable length from many areas of our parish life. These will be not only from obvious sources like the choir or the bellringers, but also from other areas of life which do not often get much publicity, but which are essential to the proper working of the parish. Into this category come such groups as the Estates Committee or perhaps the Finance Group. Then there are such areas of life as the Wednesday Coffee Morning or the Tuesday Evening Fellowship, or the care of the churchyards. This feature in EPN can probably go on for a long time. It ought to be generally informative and useful, and I am grateful in advance to all those who will be taking part in this enterprise.

Your friend and Parish Priest,
 Richard Hanford

♪♪♪ Hymnathon News ♪♪♪

The fourth annual hymnathon was held on Saturday 10th February in the parish room. After four years the hymnathon is still going strong due to the commitment of the parishioners who are still in good voice. As well as people who have sung in the past we were very pleased to welcome some new faces this year. Our singers totalled 18, coming and going throughout the day but we could always do with more, especially men's voices.

As usual the Vicar and Julie accompanied the singers on the piano and added interesting and amusing stories about the composers, sharing insight and knowledge into the history of the hymns being sung. Refreshments were served during each session and, at lunch time, in order to keep voices well lubricated, a little light lunch at the Spring Tavern was taken and very much enjoyed by some of the singers.

At the end of the day we had sung 104 hymns (2 verses of each) from the red AMR hymn book in a most enjoyable way. As most people know this is one of the main fundraisers to get preparations started for the Summer Fair and we have raised almost £600. A big THANK YOU to all the singers who took part and those who supported the day.

Rosemarie Henson

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THE PARISH IN ACTION

No.1: ARRANGING SUNDAY

d) Arranging Holy Week and Easter.

This is the last but two of 'No.1'. Next month the series will deal with the Weekly Notes and other bits of paper, and the month after that with arrangements for Special Sundays and Festivals, and 'the Occasional Offices.' Whilst there is clearly much more to say about *The Parish in Action* than just talking about arranging Sunday, the fact remains that the arranging of our worship and the offering of it remains the first claim on the activity of any parish church. All churches are centres of worship and mission, but the worship comes first. Most of the 'mission' is not dependent upon the church building; in normal circumstances the worship always is. Much of what has been said in the past three articles in this series is about the normal Sunday activities of this particular church. Nevertheless, there are some times of the year when the normal routine has to change, and different priorities come to the fore.

This is especially true of what happens this month, with Easter Day and the Holy Week which precedes it. The services themselves have different features, which are unique to that time of year; the church itself actually looks different at various stages during the Great Week; and it tends to be a time for a measure of spring cleaning, because we always want the place looking nice for Easter. The preparations for Holy Week will have started some time before. Certainly those responsible for personal contributions to the services will have been active. Certainly those involved in the preaching ministry will have had to find time to prepare what they plan to say. The choir will



already have been at work looking at the larger than usual amount of music, some of which only comes up at this time of year. This year there is additional music for Palm Sunday, and an anthem at Easter which has not been done for many years, which most of the

choir will not know, as well as all the other music. There are also posters to be put up reasonably well in advance, showing that the Church is very much in business at this time of year, and seeking to remind the people of Ewell that Christ died for them on the first Good Friday, and brought new life to them on the first Easter Day. There is always a full choir practice on Tuesday in Holy Week, because so much is needed for the latter part of the week. Altar servers normally rehearse on the Monday evening for the rites of Maundy Thursday, Good Friday, the Easter Vigil and Easter Day. Various memoranda are produced, though in recent years these have tended just to need minor adjustments.

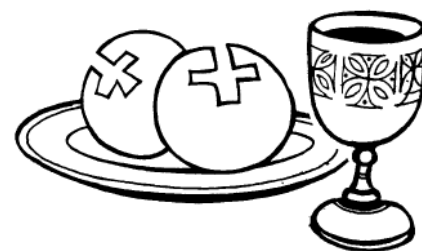
Then there is all the additional work which concerns the sacristy side of things. St Mary's has not possessed a sacristan for many years, and although Marian Rao assists the Vicar in some aspects of this, the fact remains that the absence of a sacristan, who possesses all sorts of detailed knowledge about vessels, vestments, candles, wine, altar linen and the general preparation of services, will certainly present a problem when the Vicar eventually leaves, because most of that side of things is at present done by him.* Various notes are being compiled, but a sacristan 'with it in the blood' is something we have lacked

here for the last quarter of a century at least, and this will present a very real problem in due course. Not all parish priests have a background which includes teaching liturgy and arranging cathedral worship, and unfortunately some can be very careless and even slovenly over this side of things. Our worship here is performed with dignity and care, but that is largely due to all the preparatory work which goes into it.

On 'Palm Saturday' the décor in church changes to red, a colour which indicates a blend of victory, kingship and suffering (red is the colour of blood). Our High Altar frontals, of which the red is actually the best, are cumbersome and awkward to change, and a new system ought to be thought through. It now takes several minutes, as opposed to the normal few seconds elsewhere. The problem is that we cannot drive nails and screws into our Jacobean altar table; the whole cultural establishment would be down on us like a ton of bricks if we did. (Some years before the Vicar's time they did just that, in order to attach the candlesticks in case they were stolen; no doubt the authorities were consulted.) Pulpit and lectern falls are changed as well, a fiddly job in the case of the pulpit. Then the large palms have to be brought down from the organ loft, something which is more of a problem these days, because the hook to pull down the trap-door vanished a few years ago, and we have to climb on chairs and tables. The palms are brittle and aged (well over thirty years, probably) and need replacement, but since the general view these days is to go for branches of local greenery it seems unwise to do so at the present time, not least because they are very expensive. Still, they have to be brought down, dusted, and set up ready for use at the Sung Eucharist. Then the purple décor has to be folded and put away, albeit just for one day. The red vestments need to be brought out and laid up in various places. Lecterns have to be moved about for the solemn reading of the Passion by different voices at the Sung Eucharist. The Three Stations of the Cross which will be used at Mattins have to be re-mounted and set up, and, of course, there will be more detailed service-papers to prepare.

At the end of Palm Sunday, all this is swept away, together with all the other routine clearing away and tidying up which happens at the end of every Sunday. The are papers to clear away and sort; palms to go back upstairs, vestments to put away (and get out), so that the church building returns to its usual weekday appearance. Liturgically we are back to purple (some lazy places stay red; red really belongs only to Palm Sunday and Good Friday in Holy Week), and this is achieved for the next few days by tucking in one of our purple light-weight throw-over cloths, thereby saving time and energy.

The beautiful rite of Maundy Thursday is in a class of its own, and it would be tedious to list here all the very many detailed preparations which are made for it. However, in general terms, there is, first of all, the 'remote preparation', when the Vicar attends the Chrism Mass, at which the Bishop blesses the Holy Oils which are later received at the Maundy Thursday Eucharist. The altar frontal is changed once again, this time to white (the liturgical



Continued on page 8

SUGGESTED PRAYERS

He prayeth best who leaves unguessed
The mystery of another's breast.
Why cheeks grow pale, why eyes o'erflow,
Or heads are white, thou needst not know.
Enough to note by many a sign
That every heart hath needs like thine.
Pray for us!

John Greenleaf Whittier

Thou, O heavenly Guide of our devotion and
our love,
by teaching us to pray hast showed us
that Prayer is our Treasury where all blessings
are kept,
our Armoury where all our strength and weap-
ons are stored,
the only great preservative, and the very vital
heat of divine love.
Give me grace to call on thee at all times by
diligent prayer.
Lord, I know my devotion has daily many una-
voidable and necessary interruptions,
and I cannot always be actually praying.
All I can do is to beg of thy love to keep my
heart always
in an habitual disposition to devotion,
and in my mindfulness of thy divine presence.
As thy infinite love is ever-streaming in bless-
ings on me,
O let my soul be ever breathing love to thee.
Amen

Thomas Ken

O Lord, grant me to greet the coming day in
peace.
In all things help me to rely upon thy holy will.
In every hour reveal thy will to me.
Bless my dealings with everyone around me.
Teach me to treat everything that comes to me
throughout the day with peace of mind:
and with a firm conviction that thy will gov-
erns all.
In everything I do or say guide my thoughts
and feelings.
Teach me to be firm and wise: and never to
embitter or embarrass others.
Strengthen me to bear the pressures of the
day: and all that it shall bring.
Direct my will, teach me to pray, pray thou
myself in me.

Filaret Drozdov, Metropolitan of Moscow

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WINTER HALL PANCAKE CELEBRATION - FOOD FOR THOUGHT

Shrove Tuesday saw again a parish celebration in the Church Hall and the title above describes some of the main features-in a coded way!

The refurbished venue had a lilac theme with napkins and table flowers in that Spring colour; "Winter" in the title refers to one of our Guests of Honour, Les Winter, who has retired after many years of arranging the layout and production of Ewell Parish News. Our other Guest of Honour, also featured in the title, was the Rev. Pat Hall, Minister of the U.R.C. Churches in Epsom and Ewell, who was accompanied by her husband, Peter.

After a topical grace from the Vicar about "a Bash before Ash", we sat down to a splendid meal prepared by a team of cheerful (but probably exhausted) ladies of the parish. After a melon starter, the pancakes appropriate for the day were



served, not as a dessert, but as a main dish, stuffed either with ham and mushrooms or with spinach and cheese; they were unanimously voted as delicious. This gave scope for a selection of desserts, ranging from the creamy and/or chocolatey (and therefore very sinful) to the lusciously fruity. All this was accompanied by a choice of wines or juices. A touch of class was added by one of the "waitresses" who wore an apron with a Latin inscription -even when it was translated as "A Washer of Dishes"! Words of truth indeed!

The courses of the meal were interspersed by entertainments from those well-known Ewell characters, Lloyd and Promilla Mullen. Lloyd, our long-standing Editor of E.P.N., told of hilarious experiences in Egypt and India, and con-



cluded with, for him, an innovation - a resonant song. Prom told us of her wedding day, when the heat caused almost all the main parties to faint, in her own polished and inimitable style.

During the desserts, David Dance - who compered the whole evening with aplomb - introduced the Quiz (which accounts for the "Thought" in "Food for "Thought" in the



title above). We were divided into teams named after the main characters in Snow White and the Seven Dwarfs - and even those called Sleepy, Dopey, or Grumpy maintained their cheerfulness. There were four rounds and each team could choose in advance when to use its Joker. The titles of the rounds were Starters, Child's Play, Worldly Wise and Pot Luck- which didn't give much idea of the very varied range of questions that David had devised. The term "fiendish" came to mind as we struggled to decide the population of China (1.3 billion) or the world record for cycling backwards while playing the violin (38+ miles).

It helped to have read "the Beano" (or was it "the Dandy"?) as a child to recall Desperate Dan's favourite food ("cow pie"); we also tried to remember the title of the forthcoming Harry Potter book (readers can find that for themselves!). Local aerial views proved taxing, and anagrams of British Prime Ministers caused many furrowed brows. One competitor thought that "7 L of H" was "seven



levels of Hell" (guilty conscience?) instead of Seven Labours of Hercules!

Running scores were posted on a large chart and the leadership changed as the evening progressed. The eventual winners were the Sleepy team -who saw this as a clear indication that they had been misunderstood when names of teams were handed out! What everyone agreed was that the Quiz had been very enjoyable and ingenious and we were very grateful to David and Jenny Dance for devising and running it so well.

At the close of the proceedings, the Vicar voiced the thanks of all of us to everyone who had worked so hard to make the evening such a success - especially those behind the scenes on cookhouse, servery or scullery duties. To bring us all down to earth the Vicar then reminded us that in two hours time it would be Ash Wednesday and the start of Lent. But we all agreed with him that the Shrove Tuesday evening had been well spent.

N.M.H.

HOLY WEEK AND EASTER SERVICES

1 April Palm Sunday	0800	Holy Communion
	0930	Blessing of Palms, Procession (Solemn Entrance), and Sung Eucharist, with the Passion according to St Luke
	1100	Choral Mattins, with Three Stations of the Cross and music by J S Bach The Three Stations: <i>Jesus meets the Women of Jerusalem;</i> <i>Jesus is nailed to the Cross;</i> <i>Jesus dies on the Cross.</i>
		CONDUCTED BY IAIN McKILLOP.
		Music: Chorale (organ) and Chorale-Prelude on ' <i>Christus der uns selig macht.</i> '
		Chorales (sung) and Chorale-Preludes on: <i>'Wenn wir in höchsten Nöthen sein,'</i> <i>'Herzlich thut mich verlangen,'</i> and <i>'Ach bleib bei uns.'</i>
	1800	Evening Prayer
2 Monday in Holy Week	1830	Holy Communion (Side Chapel)
3 Tuesday in Holy Week	1000	Holy Communion (Parish Room)
4 Wednesday in Holy Week	1140	The Litany
	1200	Holy Communion (Parish Room)

THE EASTER TRIDUUM

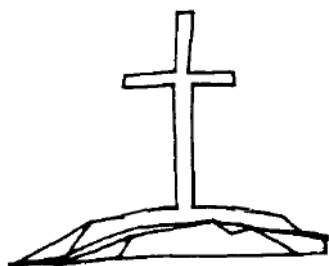
5 Maundy Thursday	2000	Solemn Eucharist of the Lord's Supper with the Footwashing, the Reception of the Holy Oils, and the Procession to the Altar of Repose. Choral service <i>The service is followed by the Watch of the Passion, a period of silent prayer. One can come and go as one wishes; there will be books and papers available for those who would like some guidelines on how to use the time. The Watch finishes at midnight.</i>
6 Good Friday	1115	Children's Stations of the Cross
	1200	The Preaching of the Passion
	1300	<i>Congregational service</i>
	1900	The Good Friday Liturgy: Ante-Communion, Veneration of the Cross and Holy Communion. Choral service
7 Holy Saturday	0900	Ante-Communion of the Burial of Our Lord (High Altar)

EASTER SERVICES

8 Easter Day	2030	THE EASTER VIGIL AND THE MASS OF THE RESURRECTION. The Service of Light, the Vigil Readings, the Baptismal Liturgy and the Solemn Eucharist of the Resurrection. <i>Choral service</i>
	0800	Holy Communion
	0930	PROCESSION AND SOLEMN EUCHARIST with Blessing of the Easter Garden and the Renewal of Baptismal Vows. <i>Choral service</i>
	1100	MATTINS OF EASTER DAY. <i>Choral service</i>
	1210	Holy Communion
	1800	Evening Worship at the Easter Garden

Continued from page 4: **THE PARISH IN ACTION**

colour of Blessed Sacrament), because of the particular nature of the Maundy Thursday Eucharist. The ladder has to be brought out to enable the High Altar cross to be veiled in white; equipment for the *Mandatum*, or foot-washing, needs to be produced; the Holy Oils arranged for their formal reception; the Side Chapel prepared as an Altar of Repose, devotionally our Garden of Gethsemane, with additional lights and (a rare feature at this time of year) some flowers and greenery. Devotional books and guidance leaflets need to be made available for those taking part in the Watch of the Passion after the evening Eucharist. However, the Maundy rite has been fixed for a few years, as far as the actual local text of the service is concerned, so there is already a stock of service leaflets available, and no further printing is usually required.† It is at the end of the Maundy rite that everything changes. The altar servers assist in the functional stripping of the altars, because Good Friday sees a basically bare church. (Even though the stripping is functional, it is always done with dignity and in silence, and the devotional recollection of the Christ of Good Friday who is left with nothing is generally watched thoughtfully and prayerfully by those sitting silently in the nave; Psalm 22 makes much sense at this point.) The sanctuary is left with a bare altar, and so it remains for Good Friday, the only occasion, apart from Holy Saturday morning, when those who wish to inspect the Jacobean altar table are able to do so. (Canon Law requires an altar to be covered.) All the objects removed from the sanctuary are taken to the Parish Room or the Sacristy, where (in theory at least) they are out of sight. The church is in Greater Silence after the Maundy rite. All the various jobs are done quietly by the servers and others, as furniture is removed, eucharistic equipment sorted out, white vestments carefully folded and put away, to allow those beginning the Watch to have the total silence that should be the principal characteristic of the Watch. The contrast between the church's appearance between the start of the Maundy Thursday rite and its conclusion is always very striking. The Side Chapel, with its focus on the Blessed Sacrament,



surrounded by lights and flowers, and with people at prayer, only emphasises the contrast with the rest of the church as it stands all ready for the rites of Good Friday. At midnight, at the conclusion of the Watch of the Passion, the Side Chapel is itself stripped of its flowers and lights, and at that point the various preparations for Good Friday are made, after the church is closed. The large wooden cross is brought down from the organ loft, and set up on its stand at the

front of the church; the red vestments and other items for the Good Friday services are put out, including the service leaflets, which in this instance tend to vary from year to year.

And so it all remains until the morning of Holy Saturday. The quiet, even bleak, church of Good Friday and the first part of Holy Saturday morning has an atmosphere which is totally unlike anything else in the year. Holy Saturday is an aliturgical day; the eucharist is not celebrated, and the day begins with 'Table Prayers', Ante-Communion of the Burial of Our Lord, a simple service, usually conducted here according to the Book of Common Prayer rite, which somehow seems just right on that occasion. For Christians, Holy Saturday is devotionally a quiet day of waiting for the risen Christ, and should not be a day for the church to be distracted by noisy organ practice for Easter or indeed by weddings (of all the days in the year this is perhaps the most unsuitable). Then it all starts to change, as gradually people quietly come into church to do their many jobs. This is rather like what we do on the Sunday before Christmas, when we informally decorate the church, but it does not have that boisterous feel of Christmas. Perhaps there might be something to be said for the decorators coming early for 'Table Prayers' - this might set the scene for them even more fittingly. There is always a feeling of quiet anticipation as people get on with their jobs on Holy Saturday morning. The flowers arrive after their Lenten absence, the altars are re-vested, the altar vessels are often cleaned, new linen appears, new candles brought out, the detailed arrangements for the Easter Vigil rite are sorted out, all the service-papers are set out, the Easter Garden is produced, and all sorts of minor items dealt with. Somewhere around lunch-time the work is mainly finished, the church looks at its most beautiful, the work of God's people making God's house something special. The doors are closed, and the church is ready in all its beauty for the Easter Liturgy, as we await the message of the Easter Vigil, 'Christ is risen; he is risen indeed!'



* *The Vicar writes:* My first Vicar was a Surrogate. This meant he could grant Marriage Licences. On the standing matter on the monthly parish paper it would say 'The Rev. D S R Brown, Vicar and Surrogate,' just like it used to say extra things about me when I was on the General Synod. I am beginning to wonder whether we ought to amend our own standing matter to run 'Canon W R Hanford, Vicar and Sacristan.'

† Christmas Midnight Mass was also recently revised, and the service leaflet contains the entire content of the rite, so that our many visitors are able to follow the service with ease.

Dilemmas for a modern enquirer



Some of the attendees at Dr Patrick Miller's Tuesday evening Lenten course enjoy a heated discussion. The final sessions will be held on 27 March (*Medical dilemmas*) and 3 April (*Media ethics*) - coffee from 7.30 p.m. **All welcome.**

Pages 9 and 10 can be cut out if needed

Young Church Mag

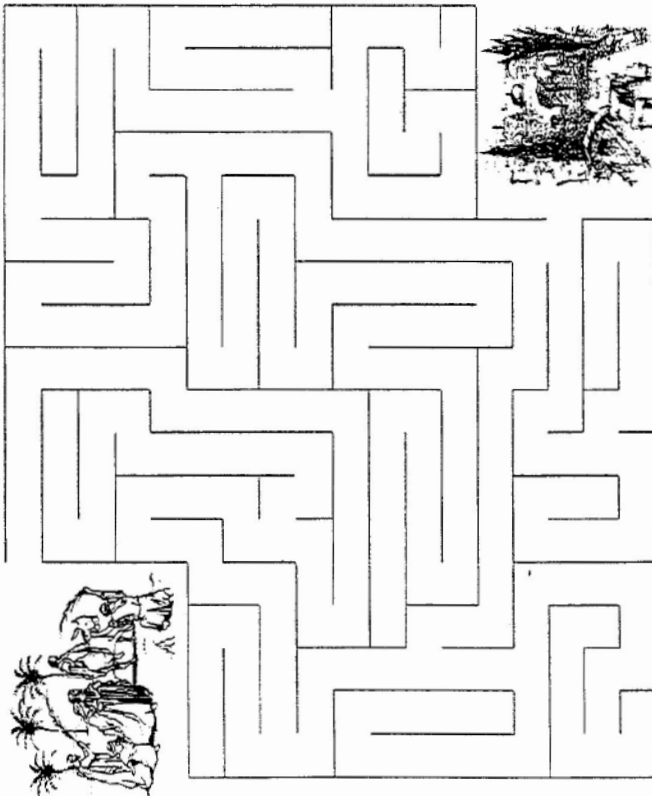
1st April 2007: Palm Sunday: Luke 19:28-40



Jesus needed a donkey to ride into Jerusalem

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

Can you help Jesus find his way through Jerusalem?



Lord Jesus, you rode on a borrowed donkey. All the people shouted, "Hooray for Jesus!" Coats and leafy branches made a carpet for you. We want to join in and shout, "Hooray for Jesus!" too. Amen

How many coats and palm branches can you see in this picture?



How would you feel if you're favourite pop idol or footballer was coming to visit your town and there was a chance you might be able to meet him?

WOW!

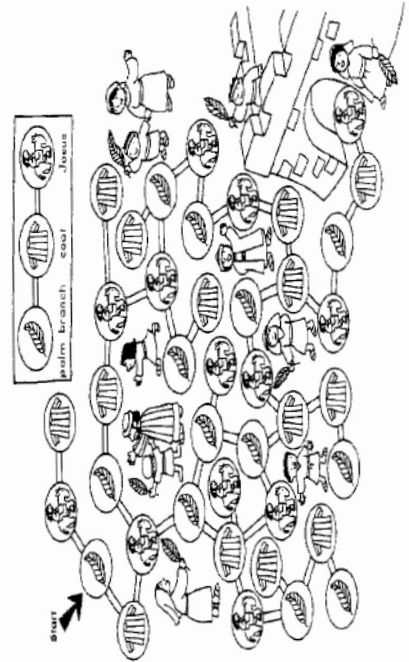
That's just how people felt when they heard Jesus was coming!

Here is a word search for you to do

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

ANSWERED CLOAKS COLT
 DISCIPLES JERUSALEM JESUS
 LORD HOSANNA NEEDS OLIVES
 PALM MOUNT PEOPLE ROAD SHOUTED
 SPREAD STANDING THREW TIED
 VILLAGE

Trace the path to the city, following the pattern



The people sang praises to Jesus as he rode into Jerusalem. Psalm 147 says, "how good it is to sing praises to our God."

Coffee and Hot Cross Buns

The coffee morning on Wednesday, 4 April will be our "Easter Special" for the children at the JEEL AL AMAL Boys' Home in Bethany.

We will be serving hot cross buns with coffee or tea and there will be a raffle. Donations for raffle prizes will be much appreciated.

Do come and join us and bring a friend if you can.

10.30 - 12.00 in the Church Hall.

Coach Outing to Eastbourne

The coffee morning coach outing to Eastbourne will be on Thursday, 21 June, leaving at 9.30 and arriving back in Ewell at 18.00 - 18.30.

Seats cost £10 each and in order to make a booking please give your names together with the money to Joan Boulden at the coffee mornings on Wednesdays or in church on Sundays or to Lynne Yuille in the office.

Those who do not come to the coffee morning are welcome to join us and bring a friend if they wish.

JB

ERRATUM and ADDENDUM! There was a misprint in the report on our Valentine Mattins. Pam and Eric Ralph, the couple in the middle photograph, were in fact married 59 and not 56 years ago at St Mary's - and so . God willing, they will be celebrating their Diamond Wedding next year! And the addendum - taking part in the bellringing beforehand was Ralph Spittle, who with his wife Pauline also attended the service. They were married at St Mary's 52 years ago this coming June!

Postcard from Amman

March 2007

Swefei is the fashionable part of Amman. It is the place where one can find wealthy(ish) Brits, Americans and Jordanians. It feels cosmopolitan. One could just as easily be in London. Colleagues have introduced me to the "Starbucks" there and a Coronation Street theme pub, also in Swefei, hyponymously called "The Rover's Return". Whilst I can count on one hand the number of times I have seen "Coronation Street" I feel curiously at home there. There was a gallery of the actors, none of whom I could name. There is a picture of a thatched cottage there looking very much like "The Swan Inn", Birlingham, Near Pershore, in Worcestershire, which my mother and step-father owned for 18 years and where I lived as a teenager. It is curious that in the UK I would feel no connection with a Coronation Street theme pub, but here in Amman it is a source of comfort. Perhaps there is a lesson in all this. Love of one's country or of people or things, means loving all aspects of their character, warts and all, including those things which in the normal course of events we would not identify closely with. Thank you for reading this

Adam Powell

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Calendar for APRIL



There are several routine events which are not usually mentioned in the Calendar, largely because they concern particular people on a regular basis, and those concerned do not really need to be constantly reminded of days and times. However, others may wish to know about them. These activities include such things as the three Toddler Groups, bell-ringing practice, Choir Club and Choir Practice, the Wednesday Coffee Morning, Friday morning flower arranging and the like. Further details about these activities may be obtained from the Office: details of opening hours on page 2. There is also appropriate information on our website at www.stmarysewell.com. This note will appear every few months or so just as general information.

After last month's busy calendar, it is good to have a rather more peaceful on this month.

S 1 SIXTH SUNDAY IN LENT (*PALM SUNDAY*)

**ALL DETAILS FOR HOLY WEEK AND
EASTER ARE ON PAGE 7**

- M 2 Holy Communion to the housebound.
T 3 1000 Holy Communion.
1930 for 2000 **Life (and Death) Matters**. The last of this year's Lent discussions led by the **Reverend Dr Patrick Miller**. This week: **Media Ethics: Sensationalism and the abuse of privacy**.
N.B. This session is in the Church Hall
- S 8 **EASTER DAY**
- S 15 **SECOND SUNDAY OF EASTER (*Easter 1; Low Sunday*)**
- M 16 1930 Meeting of the Estates Committee
- S 22 **THIRD SUNDAY OF EASTER (*Easter 2*)**
- M 23 2000 Meeting of Parochial Church Council
- W 25 2000 Meeting of Vicar, Wardens and Administrator
- S 29 **FOURTH SUNDAY OF EASTER (*Easter 3*)**
1100 Meeting of Parishioners to elect Churchwardens.
o/c The Annual Parochial Church Meeting.
(Mattins will be said early, at 0700)
- M 30 2000 Meeting of *Pro Musica*

(The curious description of the Sundays at this time of year is because the 'normal' designation is the one in bold capitals, which is in *Common Worship*, the book normally used at the 0800 and 0930 services. However, there are also services at St Mary's conducted according to the *Book of Common Prayer*, and these follow the other numbering. In the first case the services are seen as being 'of Easter', and in the second as being 'after Easter.' There is a theological point being made here, though at the end of the day it is not a terribly important one. W.R.H.)

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