

2 November 2003

### ALL SAINTS SUNDAY

Today is the last time we hear 'John, our Bishop' in the prayers, for our bishop leaves us today. He will celebrate and preach at the Cathedral this morning, and after a Liturgy of Farewell he will be preparing to leave for Chelmsford. He needs our prayers as he takes on a particularly demanding job in the second largest diocese in England. He has been a good friend to us at St Mary's, and I have consistently found him to be supportive and encouraging in a variety of ways. He has exercised a strong ministry among us, and given us confident leadership. We all have cause to be grateful for his nine years in our midst. *W.R.H.*

All Saints-tide proclaims the joy of all Christians. It is the hoped for joy of the pilgrim people of God, but it is also the present joy of the saints in glory, those made perfect in the presence of God. Today we concentrate on this second category: those who have finished their earthly course, and of whom we can say, beyond all reasonable doubt, that they are in the presence of God. Today we can recall our favourites, the patron saints of our Christian names (something which is getting less and less familiar in our very secular society), or those whose lives/stories still have power to inspire us. We can think of the apostles who first proclaimed the gospel, or those who first brought to these shores tidings of God's love and of our redemption through Christ, or we can think of the martyrs, those strong champions of the faith, like Bishop Polycarp, martyred at 86, or of Archdeacon Lawrence, roasted on a gridiron. There is no joy in martyrdom, but there is joy in the hearts of those who died out of love for their Lord. Yet in that great and holy company there are all the unknowns, who lived obscure lives, but who were rich in holiness, in love with God, and who followed the Lord Jesus in thought, word and deed. Amongst their number are those countless martyrs who glorified God by their deaths, as well as the mystics whose lives of prayer, and sometimes their writings, enriched those whose lives they touched. Known, unknown, yet to be known; may God be praised in all his saints.

**Our prayers today.** We give thanks today for the saints of God, known or unknown, and we pray for grace that aided by their example and prayers we may follow in their footsteps in righteousness and holiness of life. In our regular prayer we pray for this church and parish, and in the worldwide Anglican Communion we pray for the Church in Burundi. In the diocese we pray for Bishop John, on his last day with us. In the parish we pray for our bellringers, and in our systematic prayer for the people of the parish we pray today for the residents of Beech Walk.

Two great hymns. Although we are singing the redoubtable and much-loved 'For all the saints' to round off the 0930 Eucharist today, there are two of the truly 'great' hymns of the Church at the same service. One is Abailard's glorious masterpiece (that is the correct spelling of his name, by the way), the *O quanta qualia*, with its vision of the joy of 'the blessed ones' in the presence of God; the other is 'Joy and triumph everlasting', written in the twelfth century by the poet Adam of St Victor, and dealing with the same theme, but using the unusual metaphor of the Church Triumphant as the mother who aids her child, the Church Militant. Both have wonderful tunes as well. In fact, all the hymns are rather good today. Occasionally people moan that they didn't know a particular hymn at a service; it is perhaps worth recalling that the hymns we actually *know* were all *learned* at some stage in the past, and there is no real reason for this area to be closed to further development.

**Next Sunday.** Although the prevailing feel of the day is that of Remembrance Sunday, the actual liturgical Sunday of the Calendar is simply 'The Third Sunday before Advent', and the 0800 Eucharist will be 'of the Sunday,' and will not have any Remembrance Sunday features. (Something similar occurred at the Harvest Festival.) However, the other two morning services are clearly orientated towards the National Remembrance. Over the years we have tried to systematize this by having a clear distinction of purpose between the 0930 and 1050 services. The 0930 is *Sung Eucharist of Requiem*, and the eucharistic intention is specifically for the Fallen of the *parish*. It is a time to remember *the wartime dead of Ewell*, and to pray that they may find that peace which was denied them in life. It is essentially a parish occasion, centred on the Parish Church. The traditional Sunday intention at the eucharist is for 'the church and parish', and priests are expected to apply their own intention at the Sunday eucharist to this end: it is the *missa pro grege*, 'the mass for the flock.' It is in this spirit that the Requiem on Remembrance Sunday is celebrated; it is for those of 'the flock' who are now in another part of the Shepherd's fold as a result of specific human conflict, and this is the particular time when we remember them at the altar of God. The later service, *the Wrath-laying, the Act of Remembrance and Matins*, is something we offer the Borough as a whole: a chance to reflect seriously upon our human condition, and the constant failure of the nations to live in peace and harmony, and to do so through a formal act of Christian worship, in the company of others who do not normally share our Sunday worship with us. This year minds will be further concentrated at the Act of Remembrance as we recall the deaths of British soldiers (as well as all the other casualties) in the war in Iraq. Some features of the recent St Paul's Cathedral service will be incorporated into our own service. **The Reverend Dr Patrick Miller** will be the preacher. It is good that in this borough there is a long and honourable tradition of the Mayor and the Borough Council leading the town in the observance of this solemn and thought-provoking day, and it is also worth noting that each year they have other observances on Remembrance Sunday elsewhere in Epsom and Ewell. This is something for which our civic leaders need to be warmly commended. There are unfortunately other places where Remembrance Sunday is a much more perfunctory affair, and indeed some places where there is no real sign of it being observed at all. Evening Prayer next Sunday will be said in the Parish Room.

0800

**HOLY COMMUNION**

Order 1 in traditional language: page 207. Collect: page 494  
Other All Saints details: page 324.

*Common Worship rite*

Anthem: O quam gloriosum est regnum.

*Victoria*

*O quam gloriosum est regnum in quo cum Christo gaudent omnes sancti.  
Amicti stolis albis, sequuntur Agrum quocunque ierit.  
O how glorious is the kingdom, wherein all the saints rejoice in Christ.  
Clothed in white robes the follow the Lamb wherever he goes.*

**PROCESSION AND SUNG EUCHARIST**

*Common Worship rite*

'Children's Hour' in the church hall; Crèche in the Choir Vestry.  
Collect of the Day: page 422 (black ribbon)  
Eucharistic Prayer B: page 188 (red ribbon)  
Other details for All Saints: page 324  
Setting of the Eucharist: *Haydn*, Missa Sancti Joannis de Deo  
(*The Little Organ Mass*)

Processional hymn: 432

Gloria in excelsis: (*choral setting*).

Collect of the Day: page 422

Old Testament Reading from the Second Book of Esdras

Gradual hymn: 227

The Holy Gospel reading from St Matthew

Sermon by *the Vicar*

Nicene Creed (sung today): traditional text on page 213

Intercession, Prayers of Penitence (Confession on page 276), then all stand for the Greeting of Peace.

Offertory hymn: 229 (*simplified rhythm*) Collection [Use OEH 200]

Eucharistic Prayer B: page 188; Proper Preface: page 324.

Consecration Acclamation on Readings paper.

Lord's Prayer, etc. on pages 178-180

Hymn at the Invitation to Communion: 225 (first tune)

Anthem: O quam gloriosum est regnum.

(*Words of anthem printed below at Mattins.*)

Post-Communion hymn: 197. Post-Communion Prayer: page 423.

The Blessing and Dismissal

*Welcome to any visitors or newcomers to St Mary's today. Please make yourselves known, and join us for coffee in the church hall across the road between the 0930 and 1100 services.*

1100

**CHORAL MATTINS**

*Book of Common Prayer rite*

Hymns at Mattins today are from the small red hymn book.

Sermon by *Mr Reginald Saunders, Reader*

Responses: page 8

Music: *Rose*

Venite (shorter version)

Office-Hymn: AMR 525

*All sit* Psalm 1 In praise of the righteous man. Page 144

First Lesson: Wisdom 3: 1-9 (*Readings on separate paper*)

*Kelly in C*

*All stand* Te Deum: page 10

Second Lesson: Revelation 7: 9-17

Hymn: AMR 381

{Use OEH 534}

The Creed and the Greeting; then all kneel for the Lord's Prayer,

the Responses and the three Collects (first Collect on page 90).

Prayers Hymn: AMR 570 (Collection) The Blessing

1830 Evening Prayer in the Parish Room

**In church this week**

Monday **ALL SOULS** *The day of the Church at rest.*

1000 and 1200 **Requiem Mass**

2000 **Solemn Eucharist of Requiem**  
*with the music of Fauré's Requiem.*

Names of departed loved ones to be called at the services on All Souls Day may be placed in the blue box in the Welcome Area. Please specify which service. The names of those whose funerals have taken place at (or from) St Mary's during the past year will be called at the evening Eucharist, but they may be called at other services as well, if requested. We expect to welcome at the evening Eucharist, relatives and friends from the year's parish funerals; they were specifically invited to attend, when they received their harvest flowers. It would be good if there were a substantial number of St Mary's people to welcome them.

Tuesday 1000 **Holy Communion**

**Other events and notices**

Wednesday 1030-1200 **Coffee Morning** in the Church Hall: The Delight of the Bean and the Conviviality of Congenial Company.

**Advance notice.** On Tuesday, 11 November, ("11,11,11"), the church will be open from 0945 until mid-afternoon (precise time to be arranged) for anyone to come in to sit or to pray. There will be the usual Tuesday Eucharist at 1000.

**The Confession at the Eucharist.** I wonder if I am not alone in finding the rather wordy Confession at the Eucharist in Order 1 beginning to wear a bit thin. There are various alternatives scattered about the book, but I have hesitated to use any of them on ordinary Sundays, simply because this would be yet another piece of interruption to the ongoing text. However on days like today, when at the Sung Eucharist the Confession comes 'midships', it may be appropriate to try out some of the others, because after the Creed there is a less formal section of the service, and a different page can be turned up more leisurely. Today we are using one of the alternative texts, which is actually quite familiar, because it is more or less the text we used to know in 'Rite B.' (It is also the one we use at Midnight Mass at Christmas.) There are other ways of dealing with the penitential sections, and I am planning to try out some 'Kyrie confessions' during Lent next year. W.R.H.