

WEEKLY NOTES

30 November 2003

CHRIST THE KING

SUNDAY NEXT BEFORE ADVENT

**CHRISTUS VINCIT, CHRISTUS REGNAT, CHRISTUS IMPERAT.
CHRISTUS CONQUERS, CHRIST REIGNS, CHRIST COMMANDS.**

The Christian Year finishes with a note of praise for Christ the Eternal King. The rousing hymn 'We have a gospel to proclaim,' at the end of the Sung Eucharist this morning expresses it succinctly: 'Now we rejoice to name him King, Jesus is Lord of all the earth.' But Canon Burns' hymn only says this after looking back at the Christ-event in its earthly course, after it has all been lived out once more in the worshipping life of the Church; and it all begins again next Sunday. I said recently that I detect a growing neglect of the Church's Year, even among regular churchgoers. There is more to the Christian Year than just having different hymns or a different colour of the décor in church on particular Sundays; there really ought to be a measure of real devotional excitement at the systematic unfolding of the mysteries of our redemption through Christ in the liturgical life of the Church. Two occasions next weekend home in on this side of things as a new Christian Year begins: there is the Advent Procession on Saturday evening (more about this below), which makes it clear that the Coming of Christ is not just something to do with 'getting ready for Christmas.' Then next Sunday morning the 11 o'clock all-age service is a straightforward introduction to the Christian Year as such. It is New Year's Day for the Church: a good time to think seriously about such things. W.R.H.

Our prayers today. We pray for our own church and parish, and in the wider Church we pray in the Anglican Communion for the Church in the Province of Central Africa. In our prayer for the Diocese we pray for the prison chaplains and their work. Our parish prayer is for the four charities for whom we raised money at the Christmas Market yesterday: The Princess Alice Hospice, Our Guyana Link, 'Send a Cow' and St Luke's Hospital for the Clergy. In our systematic prayer for the people of the parish we remember today the people of Boleyn Avenue.

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.

Many thanks to all who helped at the Christmas Market yesterday. The figure raised for the four charities will be announced today at the services today.

Sharing the love of Christ, the Light of the world, with the people of Ewell.

Other events and notices.

- Monday 2000 Deanery Synod at Ruxley Church
- Tuesday 2000 House Group at 68 Castle Avenue.
- 2000 Ewell Parish news meeting in the office.
- Wednesday 1030-1200 Coffee Morning in the Church Hall. There is a Bring and Buy Sale at the Coffee Morning today.
- Thursday Vicarage quinquennial inspection.
- Saturday Vicar at the Annual Royal British Legion Women's Section Conference at Cobham.

'The Communion hymn.' It may have been a curious blip last week, but we do not stand up for the Communion hymn, whether it is at the Invitation or during the actual administration. The hymn at this point is always 'of a gentler sort', and the slot is more of a meditative one than a praising one. So sitting or kneeling is the right thing to do. When I was Precentor at the cathedral, some considerable (and devious) skills were required on big occasions to prevent situations in which some know-all would suddenly and boldly stand up straight, and thereby erroneously drag to their feet a thousand or so people. However, whilst on that point, could everyone nevertheless please stand up *pronto* after 'Thanks be to God' after the Epistle at the 0930 Eucharist all ready for the Gradual Hymn, instead of waiting for an encouraging gesture from me, as seems to be happening of late? W.R.H.

The South Porch. There should be general joy and gladness at the news that all the hurdles to be negotiated (and they were many) in connexion with the works at the south porch have now been cleared, and the work should be put in hand fairly soon. It is about to go out to tender. There was nearly a last-minute hitch because of problems concerning the architectural merits of the foot-scrappers (I kid you not), but there are now no further bits of ecclesiastical or secular red tape. As well as having new doors to replace the ones which were stolen, there will be a ramp on the south side of the church, which will enable us to be in full compliance with the Disability Legislation which come into force next year. W.R.H.

Sarah-Jane Dale, with harpist Luisa-Maria Overt, will be playing in the hall and in church next Sunday morning in a sponsored Record Attempt of 100 venues in seven days. It is in aid of the Children's Trust at Tadworth, specialising in the care, rehabilitation, treatment and education of children with profound and multiple disabilities, acquired brain injuries and life-limiting injuries. Sarah-Jane may well be in church today, but otherwise contact Lizzie Cook on 01737 365019 if you would like to sponsor Sarah Jane and her colleague.

Next Sunday. The First Sunday in Advent, and a new Christian Year begins. Eucharistic arrangements are as usual, but there will be a special all-age service at 1.10, entitled 'Light up for Advent.' The printed lists are now inaccurate for the evening: there will be Evening Worship at Ewell United Reformed Church, but there will **not** be the advertised Choral Evensong at St Mary's. The choir will have had a heavy load at the Advent Procession on Saturday evening and then at the Sunday morning services. In the event, the Vicar will be going to the Cathedral in the evening for *their* Advent Procession; all the canons are all invited to 'sit in choir' on this occasion.

HOLY COMMUNION (of the Sunday next before Advent)

Book of Common Prayer rite
The Prayer Book rite, which we have about quarterly at 0800, can now be followed (with about 98% accuracy) in Order 2 of 'Common Worship,' beginning on page 229. Unlike the monthly Prayer Book Sung Eucharist in the Mattins slot, the BCP rite at 0800 follows the 1662 order without any deviations from the actual text, except for the omission of the long exhortations. In order to achieve this, the simple rule is to *disregard any indented material* in the text. Collect and Readings are on a separate paper.

PROCESSION AND SUNG EUCHARIST OF CHRIST THE KING
Common Worship rite

Wayfarers, Children's Hour and Crèche.
Order 1: page 167. Collect of the Day: page 426
Eucharistic Prayer B: page 188; other material on page 326
Setting of the Eucharist: *Howells*, Collegium Regale

Processional hymn: 352, leading into
Metrical Gloria in excelsis at hymn 363 (tune 338) [E major]
Collect of the Day: page 426 *Readings on separate paper*
Old Testament Reading from the Book of Daniel.
Gradual Hymn: Hail, Redeemer, king divine. *On readings paper.* [CforC 33]
The Holy Gospel reading from St John
Sermon by *Mrs Wendy Varney*, *Reader in training.* Nicene Creed: page 173
Intercession; then all stand for the Greeting of Peace
Hymn: Christ the King (Colossians paraphrase *on readings paper*) [Tune: AMR 297].
[Collection during the hymn: Offertory Procession during the anthem.]
Then *all sit* for the Offertory Anthem: Lift up your heads. *Mathias*

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The LORD strong and mighty, the LORD mighty in battle. Who is this King of Glory? The LORD of hosts, he is the King of Glory. [Psalm 24: 7-10]

Then *all stand* for Eucharistic Prayer B: page 188, Proper Preface: page 326
Consecration Acclamation during the Prayer: *on readings paper.*
Turn back to page 178 for the Lord's Prayer, etc.
At the Invitation: Christ the King (1 Timothy paraphrase *on readings paper*, (tune 457 ii)
During the Communion: Agnus Dei. *Howells*
Post-Communion hymn: 486. Post Communion Prayer: page 426
The Blessing and Dismissal.

CHORAL MATTINS

Sermon by *the Vicar*
Responses: page 8
Venite (shorter version)
Office-Hymn: 388 (first tune)
Psalm 24 The Creator King of Glory page 166
First Lesson: Daniel 5 *Readings on separate paper.*
Music: *Smith of Durham*

Second Lesson: Colossians 1: 11-20
Hymn 349
The Creed and the Greeting, then all kneel for the Lord's Prayer,
the Responses and the three Collects (the first Collect on page 81).
Anthem: Lift up your heads. *Mathias*
[Text of the anthem printed above at the Sung Eucharist.]
Prayers: Hymn 443 Collection. The Blessing

1830 Evening Prayer in the Parish Room.

In church this week

Tuesday 1000 Holy Communion
Saturday 1930 The Advent Procession (see below)

The Advent Procession on Saturday night is a distinctive feature at the start of the liturgical year, telling of the 'Coming of Christ', and presenting it as a constant feature of world-history. It is not 'an Advent carol service.' In this year's Advent Procession it will be shown first of all in the picture of a world estranged from God, as in the procession westwards the world moves ever further away from the presence of God. The building and its architecture help to illustrate this, not least because in a traditionally designed church such as ours the Divine Presence is figuratively represented by the altar in its sanctuary at the east end of the building. God alone has the power to bring healing and restoration to a fallen world, and in the Old Testament this is seen through the hopes and longings of one particular people. To the Jews this Saviour is 'the Christ,' the Messiah, the anointed one of God; but Advent proclaims this on a wider canvas: it is the world, and not just a people, that is being prepared. This picture is of a world in every age constantly standing under the judgement of God, and it runs parallel to the historical world of the Old Testament. This human search is represented in the gradual movement of the Procession eastwards. With the prophets we pray 'Come, O Lord' in order to hear once more the good news of God's decisive intervention in human history. There is a note of excitement about it all, and this is brought out in the excerpts from the Bach Cantata *Wachet auf* ('Sleepers, wake') which occur at three points. Devotionally Advent finishes on Christmas Eve, and on the following day Christians praise God for the Christ who 'came' as the Babe of Bethlehem. However, the Coming of Christ is something which continues, as Christ comes to human lives and societies to redeem and transform them. This aspect of the Coming of Christ goes on until it leads to the reality of a new heaven and a new earth, and the Advent Procession ends in the sanctuary of the church, where, as portrayed in the poetic and visionary language of the last book of the Bible and in the final chorus of *Wachet auf*, the Coming of Christ is presented as both a present and an eternal reality. Much work has gone into the Advent Procession this year, for it has not been done adequately for some years. It is a chance to experience the distinctive Advent message through readings and music. The music centres on excerpts from two Bach Cantatas, and there is other choral music as well. After the Procession there will be mulled wine in the Welcome Area, by kindness of the Friends of St Mary's Music.