

In church this week

Tuesday 1000 **Holy Communion**
 Thursday 1000 **Ewell Grove School Harvest festival**

Other events and notices.

Monday Holy Communion to the household.
 Wednesday 1030-1200 Coffee Morning in the Church Hall. Time for coffee, relaxation, and pleasant *conversazione*.
 Thursday 1815 Vicar at meeting of the College of Canons in Guildford.
 Saturday 1400 Wedding of Emma Samways and Harvey Morris.

* **The BCP rite and Order 2.** (This is a footnote to the 0800 service in connexion with the quarterly use of the old Prayer Book rite, which occurs today, but the points may be of general interest.) The only minor points of difference which I can find are: an omission in the directions for announcing the Epistle when the passage set is in fact either an Old Testament reading or else from the Acts of the Apostles or the Revelation to St John; the substitution of 'Bishops, priests and deacons' for 'Bishops and curates' in the Prayer for the Church Militant; the omission of the capital letters in the General Confession (they indicated a new phrase or phrases in the BCP; one well-known trap was 'In newness of life'); and brackets around the 'Amen' after the Sanctus. These are all trifling matters, of course; and the service can be followed in Order 2 (to the '98% accuracy' degree) by the simple rule of ignoring all *indented* material. Two small points on this: firstly, there are no gospel responses; and, secondly, the priest *alone* says the Lord's Prayer and the Collect for Purity at the start of the service, and that includes the Amen at the end of the Lord's Prayer. It is all very different from the other services, but that is how the BCP intended it to be, and it is worth remembering that in the Church of England the BCP enjoys permanent authorization. W.R.H.

Following on from that, there are, unusually, two celebrations of the Eucharist today according to the **Book of Common Prayer rite**. This is actually a mistake, but it seemed easier to leave things as they were, rather than unscramble what was already printed on the various lists. Oddly enough, this has happened once before. The BCP rite at the monthly Sung Eucharist at 1100 is not quite so 'strict' as the quarterly 8 o'clock. It is rather like what it was when the modern texts first started to appear. For those who attend other services, but who may fancy a trip down Memory Lane, it may be worth saying that the service is conducted in accordance with the older ceremonial customs, with the celebrant facing east, the English liturgical sequence of colours being followed, the Sarum (not Latin) note used for the Preface, and the gospel sung, not said. All very 'Church of England'.

A reminder that there are **Assorted Rotas and Service details** now available. The simple service planner indicates at a glance what sort of service is on, and this should be of use to most members of the congregation. However, there is also a paper giving amended details of the services at the beginning of next term. January arrangements have been changed, and the opportunity has been taken for the details to go on until the beginning of Lent.

Next Sunday. Normal Sunday arrangements. This is the last of three 'normal' Sundays.

St Mary the Virgin
EWELL PARISH CHURCH
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*Sharing the love of Christ,
 the Light of the world,
 with the people of Ewell.*

WEEKLY NOTES

16 October 2005

TWENTY-FIRST SUNDAY AFTER TRINITY

The hymns at the services today are in quite a literal sense 'ancient and modern.' The old 'revised' hymn-book of that name is being used at the 11 o'clock service today (it has since been further revised twice), and at 0930 we are using the collection of *A Hundred Canticles for Ewell*, nothing of its contents being more than about twenty years old, and most of them being considerably younger than that. Yet most of the words of 'HCE' are in their original form older than all but a fraction of the hymns in 'AMR', for they are biblical texts, and in the case of some of the Old Testament canticles they are (in their Hebrew form) at least 500 years before the time of Christ, and in one or two instances possibly considerably earlier than that. It helps us to realise that in the world of hymnody we should (like 'the scribe instructed unto the kingdom') be constantly bringing forth out of our treasures things new and old. The Archbishop of Canterbury (no less) has been writing about 'polyglot vernaculars' in worship, commending the use of the traditional text versions of *Shaw* and *Merbecke* for the Creed and Gloria, within the framework of the modern language rites, which is of course precisely what we do here. (It is nice to think that we are in good company on this sort of thing. I might also say that he likes HCE, which is personally very pleasing.) Whilst it is true that many of the older hymns have not stood the test of time because of archaic language or curiously-worded content, it is equally true that many of those written in a modern idiom, with scant respect for grammar, metre or doctrine (and sometimes performed with the sound amplified to a degree almost beyond endurance), are not likely to either. St Mary's is not wedded exclusively to just one musical or literary style, as our services of Christian Family Praise often reveal, but in our usual hymn-book, *The New English Hymnal* – itself now twenty years old and about to have a new supplement next year – there are many fine melodies from the twentieth century which have enhanced the words to which they have been set, and some fine modern texts, which have dignified and enriched contemporary Church of England worship. The tune to the last hymn at 0930 today is a good example. It is not for me to comment on the merits of the texts in HCE, since I wrote all of them myself, but it will be quite apparent that the book was devised on the principle that the ancient words of Scripture and the early Christian Fathers (in one or two cases) deserve reverence and respect when paraphrased – which is why I wrote for the modern text of *Te Deum* at No.12. 'We sing your praise, O God, acclaim you as the Lord' and not 'I just wanna praise you, Lord; I think you're really cool.' 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 Burundi and Rwanda. In our diocesan prayer we pray for the retreat and conference centre at St Columba's House, Woking. In the parish we pray for our local Ward Councillors, and for the people who live in Walnut Fields.

SUNDAY SERVICES

0800 HOLY COMMUNION *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 printed text, except that the long exhortations are omitted. 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. [*See note below.]

0930 SUNG EUCHARIST *Common Worship rite*

Wayfarers, Children's Hour and Crèche.

Order 1: page 167. Collect of the Day: page 421

Eucharistic Prayer A: page 184

Setting of the Eucharist: *Mathias* in C

All the hymns at 0930, except for the one printed out, are from *A Hundred Canticles for Ewell*.

Introit hymn: 6 *The Jubilate. (Psalm 100)* [Tune: 377]
 Introduction, Prayers of Penitence, *Kyrie eleison*
 Gloria in excelsis: traditional language text on page 211 (*Shaw* setting)
 Collect of the Day: page 421

New Testament Reading from St Paul's First Letter to the Thessalonians.

[These are the first written words of the New Testament.]

Gradual canticle: 94 *A Song of God's Love. (From 1 St John 4)* [Tune: 513]

The Holy Gospel reading from St Matthew.

Sermon by *the Vicar* Nicene Creed: page 173

Intercession; then all stand for the Greeting of Peace

Offertory Hymn: 87 (*The Beatitudes*) Collection. [Tune: *Penlan*]

Eucharistic Prayer A: page 184

Hymn at the Invitation to Communion: [OEH 335 and Amen;]

Wherefore, O Father, we thy humble servants
 Here bring before thee Christ thy well-beloved,
 All perfect offering, sacrifice innumerable,
 Spotless oblation.

See now thy children making intercession
 Through him our Saviour, Son of God incarnate.
 For all thy people, living and departed,
 Pleading before thee. Amen

Anthem during Communion: Close in my breast.

Lord

Jesu, thy perfect love close in my breast
 That I thee love, and never rest,
 And make me love thee of all things best,
 And wound my heart in thy love free,
 That I may reign in joy evermore with thee. (15th cent. words)

All stand after the anthem for the Post-Communion prayer: page 421
 The Blessing and Dismissal.

Hymn: 53 *A Song of God's Praise. (Psalm 63)* [Tune: 447]

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 SUNG EUCHARIST *Book of Common Prayer rite*

Setting of the Eucharist: *White* in E flat
 (Creed and Gloria: *Merbecke*)

The hymns are from the old red hymn-books at this service today.

Sermon by *the Vicar*

Introit hymn: 40

Then green Prayer Book: page 31

Kyrie eleison (Lord, have mercy): page 35

Greeting and the Collect of the Day

(*There is a separate leaflet for the Collect and Readings*)

The Epistle: Ephesians 6: 10-20 *The armour of God*

Gradual hymn: 303 (*Based on today's Epistle*)

The Holy Gospel: St John 4: 46-54 *The second 'sign' of Jesus.*

Nicene Creed: page 34.

Offertory Hymn: 405 Collection

After the hymn, all kneel for the Prayer for the Church (page 36), the

Prayers of Penitence, etc., and for the Prayer of Consecration

Hymn at the Consecration: 384 part 2 [Choir use NEH 269 part 2]

During the Communion: O Lamb of God (page 44)

Anthem: Close in my breast. *Lord*
 [Words printed above at the 0930 service.]

After Communion:

The Lord's Prayer and the Prayer of Thanksgiving: page 44

All stand for Gloria in excelsis

The Blessing Hymn 376

Evening Prayer in the Parish Room.

1800