

Another extended paragraph for the third week running, since the running-order for only two services has needed to be printed out this week. This time it concerns:

**The Sacristy Rota.** This was available last week, but obviously not everyone concerned will have picked one up as yet. Since the new rota lasts for a year, it is intentionally produced in a horrid colour of dayglo yellow, so that it will not be easily mislaid. I am grateful to those who have agreed to be included on the rota for the first time in various roles, as well as to those who continue to give their valiant service in this way. Please make any necessary swaps as usual. The rota has taken a fair time to compile, though Communion Assistants at 0930 are only included until the summer. A copy has been placed in the Welcome Area, though it will only be there for a short while since it is essentially a sacristy rota and does not need to be consulted by the general congregation. However, others might like to have some idea of its complexity, just out of curiosity. Arranging who does what is quite a task in a church with a pattern of services such as we have here.

It is perhaps worth recalling (by those who can) that no such rota was actually needed before I came here. The reason for this was that at the time all the sacramental functions were shared out between the Vicar and Curate; the Readers (all but one of them actually 'in retirement') and a Reader-in-Training were the only Communion Assistants – and only the chalice, at that. Even though Communion Assistants had been for quite some time a normal feature of Church of England life, they had not arrived at Ewell. There were indeed some folk who would not receive from the Reader-in-training, 'because he wasn't qualified.' In any case no more were needed, since at 0930 only the High Altar rail was in use as a Communion Station. Administering Holy Communion took twenty minutes, the time being filled up by *O Lamb of God*, an anthem, two hymns (not including the 'post-Communion hymn'), and further organ filling-in, and with everyone coming back the same way through the chancel and the screen. Some other features must surely have been curtailed, particularly the sermon, for when this (apparently) started to lengthen again in January 1983 the service began to overrun.

In those days all variable items in the service had to be announced, and all the page numbers were given out, for the Weekly Notes were not invented until the following September. (My first parish had been using them long before I arrived there in 1963.) Until the *Alternative Service Book* arrived in 1980 no-one had the texts of the Eucharistic readings. The Intercessions were written in advance by the clergy, and handed out to someone on the way in, as was also the request to read the Epistle. The result was that people tended to arrive at the very last minute, to avoid being 'chosen at the door.' (Even today many of the congregation still seem to cut it fine.) So there was certainly no need for any sort of rota. The strange thing was that no-one thought that this sort of thing was in any way odd, and there was very considerable grumbling when adjustments started to be made by a new Vicar who had a 'liturgical speciality.' We have come a long way since then, and it is good that so many people now make an active contribution on a regular basis to the conduct of the Eucharistic liturgy on Sundays. Some have done so for many years, and their contribution is greatly valued by us all. I am most grateful to all those who continue to exercise these various forms of ministry at our worship here in a simple but dignified way, and without that fussiness in the sanctuary which in some places is a clear hindrance to devotion W.R.H.

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

St Mary the Virgin,  
EWELL PARISH CHURCH  
Tel. 020 8393 2643  
www.stmarysewell.com

## WEEKLY NOTES

22 January 2006

### THIRD SUNDAY AFTER EPIPHANY

It is also the Sunday within **The Week of Prayer for Christian Unity**. The Post-Communion Prayer at 0800 will be the Prayer for Unity from the Roman Mass, and at 0930 the Prayer for Unity from the *Book of Common Prayer*. The Church of England has always been fairly active on the ecumenical scene, though it must be admitted that it has not always been a success story. Nevertheless, the 'ecumenical imperative' remains: in the list of the four 'marks of the Church' listed in the Nicene Creed, it is 'One' which heads the list, coming before the grander-sounding words 'Holy, Catholic and Apostolic.' It is right that once a year the whole Christian world should be united in prayer in order 'to lay to heart the great dangers we are in by our unhappy divisions' (in the words of the *Book of Common Prayer*). I have recently been reading an extraordinary book entitled 'Anglican Papalists,' and it has been fascinating to learn how this strange group of ultra-high churchmen played a substantial role in the first half of the twentieth century in the process which led up to the general observance of the Week of Prayer for Christian Unity. In many ways they were way ahead of their time, though they were greatly disapproved of by the Church of England establishment, and certainly none of them ever achieved any senior office in those far from tolerant days. However, in this more specialized field, it seems that they did work of lasting value, and the Church is richer for it. W.R.H.

**Our prayers today.** We pray for our own church and parish, and in the wider Church for the Unity of the Church of God in accordance with his will, in his time, and in his truth. In our diocesan prayer we are praying with the other parishes for the work of 'Churches Together in Surrey.' In the parish we pray for those who have been married at St Mary's during the past twelve months, and in our regular prayer for the people of the parish we pray for those living in Bevan Park.

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.**

**Grace Green** would like to thank her friends from St Mary's for their kind wishes and lovely cards. She hopes to be back in church soon.

### SUNDAY SERVICES

**0800 HOLY COMMUNION**

Order 1 in traditional language page 207 Collect of the Day page 458  
Eucharistic Prayer A: page 216 Post-Communion Prayer page 105

*Common Worship rite*

Wayfarers, Children's Hour and Crèche.  
 Order 1: page 167. Collect of the Day: page 385  
 Eucharistic Prayer A: page 184  
 Setting of the Eucharist: *Sumston* in F

Introit Hymn: 46

[Second tune]

Introduction, Prayers of Penitence, *Kyrie eleison*

Gloria in excelsis: traditional language text on page 211. (*Shaw* melody)

Collect of the Day: page 385 *Readings on green paper.*

New Testament Reading from the Revelation to St John.

Gradual Canticle: A Song of the Lamb. (*On readings paper*) [Tune: NEH 351]

The Holy Gospel reading from St John.

Sermon by *Mrs Wendy Varney, Reader*

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

Intercession; then all stand for the Greeting of Peace

Offertory Hymn: 52 [Requested by Joan Boulden.]

Collection.

Eucharistic Prayer G: page 201

Turn back to page 178 for the Lord's Prayer, etc.

Hymn at the Invitation: 283

Anthem: Jesus Christ, the apple tree.

*Holman*

The tree of life my soul hath seen

Laden with fruit and always green:

The trees of nature fruitless be

Compared with Christ the apple tree.

His beauty doth all things excel:

By faith I know, but ne'er can tell

The glory which I now can see

In Jesus Christ the apple tree.

For happiness I long have sought,

And pleasure dearly have I bought:

I missed of all; but now I see

'Tis found in Christ the apple tree.

I'm wearied with my former toil,

Here I will sit and rest awhile:

Under the shadow I will be

Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive,

It keeps my dying faith alive;

Which makes my soul in haste to be

With Jesus Christ the apple tree.

*Collection of Joshua Smith, New Hampshire, 1784*

All stand after the anthem for the Post-Communion prayer: today it is the

Prayer for Unity from the Accession Service in the *Book of Common Prayer*.

The Blessing and Dismissal.

Hymn 476

1100 **MATTINS AND HOLY BAPTISM**

*There is a special leaflet for this service.*

1800 **Evening Prayer**, said in the Parish Room.

**In church this week**

Tuesday 1000 **Holy Communion**

**Other events and notices.**

Tuesday 1930

United Prayer and Worship at St John Baptist.

Stoneleigh, for the Week of Prayer for Christian Unity

2000 First Meeting of the new Finance Committee.

Wednesday 1030-1200 Coffee Morning in the Church Hall. A time for fellowship, friendship and fine blend. There will be a Bring-and-Buy sale this week.

2000 Children's Support Group

2000 Meeting of 'Pro Musica.'

Saturday Vicar at the Royal British Legion County Conference at

Hindhead. (The date was wrong on last week's Notes.)

There is a handbill available today giving details of a Shrove Tuesday party on 28 February at 1830 for 1900 in the Church Hall, and entitled '**HALLTOGETHER.**' Tickets are available from the churchwardens in church today. The clever title (*not* thought up by the Vicar this time) reflects the fact that a tremendous amount has been done in the hall during the past year, and it is a time to celebrate this, and indeed to thank those who have done so much to bring this about. There will be food – probably with an Italian flavour – and some form of cabaret. A vegetarian option will be available.

**Candlemas** next week (see also the note below). The arrangements have been changed since the servers' rota was first drawn up, *and we now need a team of servers for the evening, and this needs to be fixed up today.* Otherwise far from being an occasion of 'a light to lighten the Gentiles' it is more likely to be something of a damp squib. We need two acolytes, a thurifer and an MC. At a pinch the thurifer and MC can double up, but it would be better if this wasn't the case. Any number of servers would be welcome, because the candle-lit procession will be much enhanced by a larger team. However, we really need the basic team as indicated above. Offers to the Vicar *this morning*, please. Although the morning services next Sunday will be 'of Candlemas', they will be as on a normal Sunday morning, with no distinctive Candlemas features as such, and there will not be a procession at the start. Next year it will all be in the morning.

**The Service-planner** (not the same thing as the Music List) has been available for a while, but a few adjustments have been made, mainly towards the end of this term. It is available in the Welcome Area, and is in pink. Older copies in another colour should be disposed of, as they are now inaccurate. The **Service Lists**, which include the music details, are next to the service-planners.

**Hymn requests.** A reminder that such things are possible, and we have one at the Sung Eucharist today. The name of the person requesting the hymn can either be stated or not, though for the first occasion it seems appropriate. Any such requests, on paper please, to the Vicar, who will normally find an appropriate slot. There are, of course, just a few hymns which are on the secret list of the banned!

**Next Sunday** we shall be keeping Candlemas, the festival of The Presentation of Christ in the Temple. Over the years we have evolved several ways of observing this festival at St Mary's, including one with a Procession to the West Window, where the Candlemas scene is depicted. This year, there will be normal Sunday morning arrangements at St Mary's, and the Candlemas rite will take place at Solemn Evensong, which means that the candle-lit procession will be able to take place in the dark. Those who remember Alec Guinness in *Tinker, Tailor, Soldier, Spy* and the Burgon *Nunc Dimittis* at the end may like to know that this music will be sung next week, certainly at Evensong, and possibly in the morning as well, though there may be some minor adjustments to the printed service-lists.