

St Mary the Virgin
EWELL PARISH CHURCH
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WEEKLY NOTES

6 August 2006

THE TRANSFIGURATION OF OUR LORD

A cloud overshadowed the raptured Peter, James and John on the mount of the Transfiguration. We ought not to be surprised. The philosopher Emmanuel Kant once said that, when we come to know all things, we shall know that the Divine Author of the universe was as wise in the things which he hid as in the things which he revealed. Even St Paul with all his insight said that we only see things 'as through a glass, darkly.' The 'concomitant cloud' of the Transfiguration is a further example of this, even though it was a 'bright' one, for the whole mystery of Christ is surrounded by clouds. We know him from the four gospels, but they are portraits not photographs; we know him in the life of prayer and sacrament, but again it is all through a glass, darkly; we know him through the visions of the saints, but they are their visions, not ours. We know Christ through clouds. Actually this is good news, not bad. We ought not to expect that the clouds will part and give us the unfolded vision of Christ in his glory. Occasionally there may be a gap (perhaps once a lifetime, if we are lucky, as I have often said from the pulpit!), but by and large we live our Christian life in the discipline of the clouds, knowing that beyond them is the reality of the divine glory, and that by the mercy of God we may come to that final vision. Meanwhile we get on with life, just as the disciples - after their tantalising glimpse of the glory - had to come down from the mountain and get on with theirs. W.R.H.

Our prayers today. We pray for our church and parish, and in the worldwide Anglican Communion for the work of the Mission to Seafarers* in ports throughout the world. In our diocesan prayer we pray for the work of the Army Chaplains in Aldershot and Bagshot. In the parish we pray for all who belong to the local Division of the Territorial Army, and in our systematic parish prayer we pray for those living in Elmwood Drive.

* For a period of a few weeks we are praying for some of the more familiar missionary agencies of the Church of England.

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.

SUNDAY SERVICES

0900 HOLY COMMUNION
Order 1: page 167
Eucharistic Prayer B: page 188.

Common Worship rite
Collect of the Day: page 438

'In journeyings often,' as the Apostle said. After the recent Eastbourne coach outing it is time to look west instead of south. We are taking bookings for the coach outing to the delightful town of *Windsor* on Thursday, 14 September. The coach drop-off and pick-up point is in the coach park, situated by the station and the river. There is a lift to take you up from the coach park to Windsor town centre. A certain amount of walking should be expected on this outing, some of which is on the hill. Tickets cost £10 each. Please give in names and money either to Joan Boulden or to Lynne Yuille, if you would like to join the party.

The Vicar writes: There is, of course, 'a big house' in Windsor, with a superb late Gothic chapel, with wonderful fan-vaulting and the banners of the Knights of the Garter. Those who love beautiful things will find plenty to see in Windsor, though it is unlikely that the Queen will ask us in to tea. It is now several years since the Parish Choir sang Choral Evensong at St George's Chapel, but that was quite a memorable occasion. It should be a splendid day out, and being just at the end of the tourist season it should not be too crowded.

Of wine and cruets. It is still worth reminding those who have cause to deal with the cruets (such as sidesmen and those in the Offertory Procession), or with the actual altar vessels in the case of Communion Assistants and altar servers that this time of year, with all this heat, the flies in church have become very troublesome. Would everyone please ensure that the stoppers are always kept firmly on? Also, would all Communion Assistants please cover the chalice with a pall every time it is returned to the altar, and also that the lid is replaced each time on the ciborium?

Next Sunday, and August in general. We now go into our annual mode of 'liturgical austerity' for a period of three weeks, with our services at their simplest. In a way this starts today, since the choir term finishes after the Sung Eucharist, and Mattins is congregational, and evening worship non-existent. Although our ways are not all that elaborate here, it is no bad thing to have this annual period of somewhat basic liturgy. The Sung Eucharist will be at the nave altar, and there will normally only be one altar server, and all the congregational singing will either be entirely metrical, or (as next Sunday) to the simple setting by Shaw. However, Mattins next Sunday will (by exception) be choral; David and Melanie Crick will be celebrating their Silver Wedding, and will be renewing their marriage vows at the service, and there will, understandably, be a measure of musical input. The Weekly Notes will normally be a skimpy single sheet of A5. Things get back to normal on 3 September. However, this year we shall not be cancelling Sunday morning coffee: Will and Rachel Madell have volunteered to keep it going, and they will cover any absences on the normal monthly rota. I am grateful to them both for offering to do this. The Parish Office will start being irregularly manned in about a week's time, during the period when either the Vicar or the Administrator may be on leave. Normality resumes at the beginning of September, with the Friday evening open office (last occasion this Friday) returning on 1 September. W.R.H.

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

'Children's Hour' is now on holiday. Crèche available, if needed.
 Order 1: page 167.
 Collect of the Day: page 438
 Eucharistic Prayer B: page 188.
 Setting of the Eucharist: *Sumison* in F. Gloria and Creed: *Shew*.

This is the last choral service of the term. The choristers will be on holiday after the Sung Eucharist until Sunday, 3 September.

Introit hymn: 234

[First tune]

Black book: page 167. The Greeting and first prayer of the service.

The Prayers of Penitence and *Kyrie eleison*.

Gloria in excelsis: traditional language text on page 211

Collect of the Day: page 438. *Readings on separate paper.*

New Testament Reading from Second Letter of Peter.

Gradual hymn: 178 [Anticipating the Gospel Reading.]

A reading from the Holy Gospel according to St. Luke.

Sermon by *the Vicar*.

Nicene Creed: traditional language text on page 213.

Intercession: then all stand for the Greeting of Peace.

Offertory hymn: OEH 234 (*on reverse of readings paper*); Collection.

[Tune: AMR 558 ii]

Eucharistic Prayer B: page 188.

Proper Preface:

He revealed his glory to the disciples, to strengthen them before his Passion; his glory shone from a body like our own, to show that the Church, his sacred body, would come to share his glory. Therefore, &c.

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

After the Invitation to Communion: *Agnus Dei*

During the Communion:

Hymn:

[Choir use AMR 417]

From glory to glory advancing, we praise thee O Lord,

Thy name with the Father and Spirit be ever adored.

From strength unto strength we go forward on Zion's highway,

To appear before God in the city of infinite day.

Thanksgiving and glory and worship and blessing and love,

One heart and one song have the saints upon earth and above.

Evermore, O Lord, to thy servants thy presence be nigh;

Ever fit us by service on earth for thy service on high.

Litany of St. James, before 5th cent.

Anthem: O nata lux.

Tallis

Latin original of the first two verses of the Offertory hymn, printed on the back of the readings paper. It is a tenth-century hymn for the feast of the Transfiguration.

After the *anthem* all stand for the Post-Communion Prayer: page 438

The Mutual Salutation, the Blessing and Dismissal.

Hymn 177 [Tune 112].

[End of Choir term.]

'Village Mattins' today. The service is 'said with hymns.'

Responses: page 8. Metrical Venite: HCE 8

[tune 388 i]

Psalm 27, verses 1-7. 'To behold the fair beauty of the Lord.' Page 169.

First Lesson from the Book of the Exodus. Blue book: page 792.

[tune 401]

Metrical Benedictus: HCE 2

Second Lesson from the Gospel according to St. Luke. Blue book: page 793.

[tune 493]

Hymn 176

The Creed and the Greeting (page 12); then all kneel for the Lord's Prayer,

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

Prayers. Hymn 339

Sermon by *the Vicar*.

Hymn 408 [Second tune]; Collection.

The Blessing.

(1800) There is no evening worship at St Mary's during August.

In church this week

Tuesday 1000 Holy Communion

Other events and notices

The Sacristy Rota and the Altar Servers are now available, as are the service-lists and music-lists for next term. They may be collected from a table in the Welcome Area. The large coloured rota of Communion Assistants is now back on the board with the adjustments taken into account, and that section is now identical with the printed rota. I am grateful to the one person who volunteered in the right-hand column to lend a hand at 8 o'clock on a particular Sunday. It would really be a *considerable* help if some of the other fifteen or so could volunteer for just one Sunday each, so that all the gaps might be filled. It is not impossible to do the service on my own, but it does involve 'thinking differently', and at the beginning of a long Sunday morning I would be glad of basic stability at the 8 o'clock. Please initial the coloured rota; details will then be transferred to the copies of the rota in the office and in the Welcome Area.

'That bad news.' I suppose it is worth repeating last week's announcement for the benefit of those who were not here. I wrote: 'I am sorry to say that all our representations have been to no avail, and we have been told that there will be no parking outside the Church Hall from September/October from 0830-1830, Monday to Saturday (yes, *Saturday* too). I do not know whether it is still possible to do anything about it. The actual letter seems somewhat confused, but the principal reason now seems to be the difficulty of large vehicles getting into the telephone exchange, and so they wish to restrict parking outside it. However, since our hall is past the actual entrance I cannot see what bearing this has on it. In any case, this seems to be a totally new factor; hitherto it has all had to do with traffic congestion. At all events, this is a serious situation, for the parking restrictions outside the hall may well put into doubt the future of organizations like our Toddler Groups, quite apart from the loss of revenue from Saturday lettings. It is a matter of considerable concern to us at the parish church: we are being actively hindered from doing our job.' W.R.H.