

St Mary the Virgin  
EWELL PARISH CHURCH  
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## WEEKLY NOTES

29 October 2006

LAST SUNDAY AFTER TRINITY

'BIBLE SUNDAY'

Actually 'Last Sunday after Trinity' is only partially correct at St Mary's, since we also follow the Book of Common Prayer calendar for the monthly Sung Eucharist according to the BCP rite, and this means that in three weeks time we shall still be keeping 'Trinity 23' at 1100, since in BCP the Trinity season lasts until Advent begins. However, in the main stream of the *Common Worship* calendar we come to the end of the 'green' Sundays today. The readings at 0800 will be of the Sunday itself, and at 0930 we shall have the alternative set of readings for 'Bible Sunday.' Either provision may be used, and with three celebrations of the Eucharist today it seems sensible to use both sets of propers\*.

On Bible Sunday it is perhaps worth mentioning that I recently picked up a copy of a fascinating lecture, entitled '*Mary, Virgin Daughter of Zion, hope of the Old Testament.*' The parish church at Walsingham always has a lecture at the time of the annual Patronal Festival, and the lecture (which is always on a Marian theme) is always given by a distinguished theologian. In this case it was an Old Testament scholar, who produced this remarkable way of seeing the Old Testament as 'producing and presenting' the New Testament, just as a child is 'produced' from and 'presented' by its mother. The lecturer wrote: 'When someone says 'New Testament', then picture Jesus, for he is the Gospel. When someone says 'Old Testament', picture Mary, and then see the relationship between the two. Not the deadening antagonism of law (OT) *versus* grace (NT), but the bonds of tenderness of mother and son, and the embodiment of God's love.' There is always something new in Biblical scholarship, and this was something which was original, fresh and stimulating. We used to have an annual Patronal Festival lecture here, but it was discontinued some years ago, largely (I am sorry to say) through lack of support. However, because I think it was so remarkable, I am minded to use the Walsingham lecture next year (suitably acknowledged, of course, and possibly with some additions by myself), for I think it is a most refreshing approach, and one which has much to tell us. W.R.H.

\* The word 'propers' still puzzles some people. All it means is the material 'proper' to a particular day, as opposed to the 'ordinary', which means the fixed parts of the service. The Collect, Epistle and the Gospel are the most obvious propers (there are other propers too), and the Eucharistic Prayer is perhaps the most obvious example of the 'ordinary'.

**Our prayers today.** We pray for our own church and parish, and in the world-wide Church we pray today for the Old Catholics (a group of various European Churches with whom the Church of England has been in full communion since 1932). In the diocese of Guildford we pray for the life and witness of our Cathedral in Guildford. Within the parish we pray for the parish members of the Bible Reading Fellowship, and in our systematic prayer for the people living in the parish we pray for the residents of Fairfax Avenue.

## SUNDAY SERVICES

0800 HOLY COMMUNION

*Common Worship rite*

Order 1: page 167

Collect of the Day: page 422.

Proper 25.

Eucharistic Prayer A: page 184. [Omit the responses in red brackets.]

**0930 SUNG EUCHARIST**

*Common Worship rite*

Wayfarers and 'Children's Hour'; Crèche available in church.  
Order 1: page **167**. Collect of the Day: page **422**.  
Eucharistic Prayer **B**: page **188**.  
Setting of the Eucharist: *Mathias* in C  
Gloria and Creed: *Merbecke* (See page numbers below).  
*Green* hymn-book **and** *A Hundred Hymns for Ewell* today.

Introit hymn: 436

Black book: page 167. The Greeting and the first prayer; *Kyrie eleison*.

Gloria in excelsis: traditional language text, **not** as on page 171.

Words and *Merbecke* melody for the Gloria today: at Hymn **542**, on page **830** in the melody edition, or on page **559** in the words-only book.

Collect of the Day: page 422.

*Readings on separate paper.*

New Testament Reading from the Second Letter to Timothy.

Gradual hymn: 407

[Perhaps the classic 'Bible hymn' of the Church of England.]

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

Sermon by *the Vicar*

Nicene Creed (*sung today*): traditional language text, **not** as on page 173.

Words and *Merbecke* melody for the Creed today: at Hymn **542**, on page **833** in the melody edition, or on page **562** in the words-only book.

Intercession; then all stand for the Greeting of Peace.

Offertory hymn: HHE 57 [Tune: *Ecce sedes*]; Collection.

Eucharistic Prayer B: page 188.

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

At the invitation to Communion: *Agnus Dei* (Lamb of God)

During the Communion:

Hymn 306

Anthem: Panis angelicus.

*Franck*

*The Latin words are a meditation on the nature of the eucharistic presence and on the grace received in the Blessed Sacrament.*

*After the anthem all stand for the Post-Communion Prayer: page 422.*

The Mutual Salutation, the Blessing and Dismissal.

Hymn 466.

*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*

The hymns at Mattins today are from the small *red* hymn-book.

Sermon by *the Vicar*

Responses: green book, page 8.

Music: *Field*.

Venite (shorter version).

Office-Hymn: 252 (Tune 153)

Psalms 119: 105-112. *In praise of the written law of the Lord*. Page 286.

First Lesson: From Jeremiah 29

Blue book: page 745.

Jubilate (Psalm 100): page 254, I think.

Second Lesson: Philippians 3: 7-end.

Blue book: page 746.

Hymn 251

The Creed (page 12) and the Greeting; then all kneel for the Lord's Prayer, the Responses and the Collects (First Collect [of Trinity 19] on page 79).

Anthem: My heart ever faithful.

*J S Bach*

My heart, ever faithful, sing praises, be joyful, thy Saviour is near;  
Away with complaining, faith ever maintaining, my Saviour is here.

Hymn 327

Prayers.

The Blessing.

Hymn 168, verses 1,3,5 [Tune 116]; Collection.

**1200 HOLY COMMUNION** (Side Chapel) *Common Worship rite*

Order 1: page 167.

Collect of the Day: page 422.

Proper 25.

Eucharistic Prayer E: page 196.

**1800 Evening Prayer**

**In church this week**

Tuesday

1000 **Holy Communion**

1930 for 2000. Meeting of the new **Evening Fellowship Group** in the Parish Room. Further information from Iain McKillop (Tel. 01932 341687).

Thursday

**ALL SOULS' DAY**

**1200 Requiem Mass**

**1900 Solemn Eucharist of Requiem**

*See the important note below about the evening Requiem.*

**Other events and notices.**

Wednesday

1030-1200 Coffee Morning in the Church Hall. A time for drinking coffee, and for relaxation and pleasant *conversazione* in very congenial surroundings.

There may be **additional announcements** in church today, because these Notes needed to be compiled almost a fortnight ago.

**All Souls Day** is a day for affectionate remembrance and prayer. Names of those to be remembered at the altar should be placed in the blue box in the Welcome Area between now and Thursday. Please specify at which service the names should be mentioned. As usual, the next of kin of those whose funerals have been conducted at or from St Mary's during the past twelve months will have received (with their harvest flowers) an invitation to the evening Requiem. The day of All Souls is the annual occasion to remember our own dead at the true place of meeting, the altar of God. We shall all have many to hold in mind and to pray for, whether or not the names are called out at the services. At a time of year when the Christian observance of All Hallows\* has been hijacked by doubtful, and at times even dangerous, forces, it is a matter of some importance that Christians have a loving and healthy concern about those who are now in another part of God's family, and pray for them with love and affection. That is the positive side of All Souls. Indeed if one is planning to attend some sort of Hallowe'en party (however innocent it may be) one should also ask oneself whether one is planning to be in church on All Souls' Day as well; and if the answer is no, to ask oneself why. For Christians the saints and the souls should have a far higher priority than warlocks and witches – even pretending ones.

As has been the case for the last two years we shall be welcoming once again for the evening Requiem the splendid chapel choir of Emanuel School, under the direction of Jonathan Holmes, our own Sub-Organist. For the second time they will be singing the powerful and moving setting of the *Missa pro defunctis* by the French composer, *Maurice Duruflé*. Although the advertised time is 1900, it is

probable that the service will not begin until 1915. This is to do with the timings of school examinations earlier in the day.

\* 'All Hallows' is just another variant on the title 'All Saints'. However, it tends to serve as a rather general term for the observance of both All Saints and All Souls at the beginning of November.

**Ewell Parish News** for November is available today.

**Abbeyfield – where older people find care and company** – or, officially, 'Abbeyfield Ewell Society Ltd (Charity number 204444).' This supportive residential home at Grove Cottage, 10 Cheam Road, is holding a **Coffee Morning** on Saturday, 4 November from 1000 to 1200: sales table, cakes, preserves, goods and raffle prizes. Entrance, coffee and biscuits 50p. Everyone welcome; come and see our comfortable home. (St Mary's folk have played a major role in the life of Grove Cottage over the years. W.R.H.)

**Next Sunday. All Saints Sunday.** There will be a note of high festival as we praise God for the triumphs of his saints. There will be a Procession before the Sung Eucharist; there will be a fairly large Mattins and Holy Baptism; and there will be Choral Evensong at 1830 – and splendid hymns all day.

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