

St Mary the Virgin
EWELL PARISH CHURCH
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Next: Green

WEEKLY NOTES

3 June 2007

TRINITY SUNDAY

There is more than usual on the Notes this week, so there is not the usual weekly paragraph. However, there is an inset about the doctrine of the Trinity, which I produced a few years ago, in consequence of enquiries after a sermon on Trinity Sunday. I hope it will be found useful. St Patrick's famous illustration of the shamrock leaf (like the clover) may be a good one, but perhaps we need a little more substance to our understanding of this basic Christian doctrine. W.R.H.

Our prayers today. We pray for our church and parish, and in the worldwide Anglican Communion for our fellow Christians in the Province of Rwanda. Within the Diocese we pray for those living in the home for retired clergy at Manorhead (at Hindhead). In the parish we pray that someone will be found to serve as our second churchwarden, and someone else to take charge of our Michaelmas Market for external causes*; and in our systematic prayer for the people of the parish we pray for those living in Nonsuch Court Avenue.

[* Otherwise, of course, this will simply not happen, and four charities will lose out on about £400 each.]

*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 after the (first) Sung Eucharist.*

SUNDAY SERVICES

0800 HOLY COMMUNION

Common Worship rite

Order 1: page 167.

Collect of the Day: page 406.

Eucharistic Prayer A: page 184. Other Trinity Sunday material: page 322.

0930 PROCESSION AND SUNG EUCHARIST

Common Worship rite

Children's Hour; Crèche available on request.

Order 1: page **167**.

Collect of the Day: page **406**.

Eucharistic Prayer **B**: page **188**.

Proper Preface on page **322**.

Setting of the Eucharist: *Palestrina*, Missa Aeterna Christi munera.

It is the half-term Sunday for the juniors in the Choir, and the services today will be sung by the Choir Seniors.

Processional hymn: 148 (omit the verses marked *).

Kyrie eleison.

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

Collect of the Day: page 406.

*Use Readings paper from this point until after the Holy Gospel. The hymn printed on the paper comes at the **Gradual** and not at the Offertory.*

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

Gradual hymn (*on readings paper*): We give immortal praise. [Tune 475]

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

Sermon by the Vicar.

Nicene Creed: page 173.

Intercession; the Prayers of Penitence (Confession on page 276); and then all stand for the Greeting of Peace.

Offertory hymn: 159 ('St Patrick's breastplate.'); *Collection.*

Eucharistic Prayer B: page 188; Proper Preface: page 322.

Consecration Acclamation on readings paper.

The Lord's Prayer, etc. back on page 178.

At the Invitation: 358 [Second tune]
During the Communion: *Agnus Dei* (Lamb of God)
Anthem: Blessed angel-spirits. *Tchaikowsky*

Blessed angel-spirits offer praise undying,
Ever crying, 'Holy, holy, holy, Lord God of Sabaoth.'
Saints and martyrs praise thy name, Trinity life-giving,
Earth-borne sorrow leaving before thy throne,
Ever crying, 'Holy, holy, holy, Lord God of Sabaoth.'
Father omnipotent, mighty in glory,
Christ thy Son, our Saviour, who died that we might live,
Holy Spirit, mystic Dove, dwelling with us evermore,
We praise thee, Blessed Trinity.
With the angels sacred hymn, all thy might proclaiming,
With the mystic cherubim in songs of praise we join.
'Holy, holy, holy,' join we all in songs of praise for ever,
Alleluya, Lord God of Sabaoth.

After the anthem all stand for the Post-Communion Prayer: Page
The Mutual Salutation, the Blessing and Dismissal.

Hymn 146 [In E major, as in AMR]
Organ: Prelude and 'Wedge' Fugue in E minor (BWV 548). *J S Bach*

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 after the Sung Eucharist.

1100 CHORAL MATTINS

Sermon by *Mrs Wendy Varney, Reader*

Responses: page 8. Music: *Gibbons and Barnard*

Venite (shorter form). Hymn 343.

Psalms 97 and 99. Two psalms of the majesty of God. Pages 252, 254.

First Lesson from the Book of the prophet Isaiah (*on separate paper*).

Te Deum: page 10. Music: *Ireland* in F

Second Lesson from the Gospel according to St John (*on separate paper*).

Hymn 360

The Creed and the Greeting; then all kneel for the Lord's Prayer, the

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

Anthem: O Trinity, most blessed light. *C Kenneth Turner*

[The words are *more or less* the same as Hymn 54, omitting verse 3.]

Prayers. Hymn 466; Collection. The Blessing.

Organ: Hamburger Totentanz. *Bovet*

1200 HOLY COMMUNION (Side Chapel). Details as at 0800.

1630 EVENSONG AND HOLY BAPTISM

There is a special leaflet for this service.

In church this week

Tuesday 1000 **Holy Communion**
1930 for 2000 **Evening Fellowship Group** in the Parish Room.

Thursday 1900 **Solemn Eucharist, Procession of the Blessed Sacrament and Benediction.** (See note below.)

CORPUS CHRISTI Thursday 1900: **Solemn Eucharist.**
Communion Assistants and Altar Servers' Festival.

We are keeping **Corpus Christi** differently this year. Some years a particular festival is highlighted more obviously than at other times: Candlemas is a good example of this varied approach; we have several ways of observing it here. We have several features around the Patronal Festival, not all of which come up every year. This year it is the turn of Corpus Christi to be singled out. The actual day is

Thursday, 7 June, and that evening at 1900 we shall be having **Solemn Eucharist with Procession and Benediction**, and Jonathan Holmes will be bringing his outstanding chapel choir once again from Emanuel School. There will be some very fine music at the service: *Vierne's* splendid Mass in C# minor, and two magnificent anthems by *Cashmore* and *Dupré*.

It will also be the (rather obvious) occasion for a **Communion Assistants and Altar Servers' Festival**. They have all been invited to robe for the service. They will be having 'wine and nibbles' afterwards, and a short meeting (about 15-20 minutes) to raise any points. There will not be a sermon at this Eucharist. We have only had the concluding rite of **Benediction** at St Mary's when the local Guild of the Servants of the Sanctuary has visited us, so this will be a new experience for many. The Corpus Christi feature of a Procession and Benediction at the end of the Eucharist witnesses to the reality of Christ in his sacramental presence. For very many years, this has been a *daily* reality at St Mary's, where the Blessed Sacrament is perpetually reserved in an aumbry at the side chapel, and where a white light constantly burns as a sign of that sacramental presence. On the following Sunday (which we have observed over the years as the 'external solemnity' of Corpus Christi) the services will be in our normal Sunday morning style, and this will furnish an opportunity for some specifically Eucharistic preaching. However, since there is more than the usual amount of Corpus Christi worship this year, the 8 o'clock service on the Sunday will be the normal one for the First Sunday after Trinity. I hope that many will be able to come on Thursday evening for an unusual and distinctive act of eucharistic worship. It is not at present planned to repeat this next year, so this is really the only chance. W.R.H.

Other events and notices.

- Monday Vicar attends meeting of the Guildford House of Clergy.
Tuesday Vicar at the Cathedral, 'precenting', and then attending a meeting of the College of Canons.
Wednesday 1030-1200 Coffee Morning in the **Parish Room**: The bean, the biscuit and the bonhommie. Come and enjoy a friendly cuppa.
 2000 Meeting of the Social Committee.

Also on Wednesday at 1230 there is the funeral at Randalls Park of **Mr Arthur McDowall** of West Street. Although Mr McDowall was not known to many in the parish, he had done good service to the Church of England as a Reader for many years at St James', Merton. Latterly he had been receiving Holy Communion at home with his wife Rita. The Vicar has notified the Vicar of St James', Merton.

The Easter Garden, looking rather forlorn without its Easter Candle will be removed this week. It is not the latest liturgical fashion to have it in place for Trinity Sunday. The reason is simple: it was not convenient for it to be moved last week, so we have had it for an extra week this year.

The Organ Voluntaries are now once again being printed at the end of the running-order of the services. Many people have been very appreciative of the organ voluntaries, if the frequent spontaneous applause is anything to go by, and much of the music is not known by title. Rather late in the day the **Service and Music List** for this term is now available; earlier details are on it for record purposes, but the remainder of the Sunday music for the remaining two months of this term is also there, and so are all the organ voluntaries.

Sermons. The 0930 sermons have been given by the Vicar for the last five weeks. The next three weeks will see 'the others' in the pulpit, and then for the rest of July the Vicar will continue the course of sermons on *The Lord's Prayer*, with the possible exception of St Mary Magdalen's Day on 22 July. There may be one or two sermons still to come on *The Lord's Prayer*, but they can be slotted in as convenient. It has turned out to be quite a long course, but then there is much more to *The Lord's Prayer* than meets the eye. It was good to have Dr Miller as the celebrant and preacher at the Book of Common Prayer Sung Eucharist at 1100

last Sunday, the first time he has done so; after today Mrs Varney and Mr Saunders will be doing one more turn each at 1100, but otherwise it will be the Vicar throughout until the end of July.

Next Sunday. First Sunday after Trinity and also the ‘external solemnity’ of Corpus Christi. The 0930 and 1100 services will be of Corpus Christi, and the chance for some specifically eucharistic preaching, although the actual services will be in their usual style. The 0800 service will be of the Sunday.

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

A note about the doctrine of the Trinity.

This note was originally drafted as a follow-up to a sermon I preached some time ago on the text from St John, ‘I and my Father are one’ (St John 10:30), when some people enquired further about what I had said about the way in which the Three Persons of the Trinity ‘share’ in each other’s functions. It became a fixed principle in the early Church that the whole Godhead is active in the work of each Person of the Trinity, and in St John’s Gospel we find this at an early stage in its development.

The unity of Christ with the Father is very strongly emphasised in St John’s Gospel, and explicitly in the text, ‘I and the Father are one.’ This unity is essentially shown in their unity of action. So Jesus says, ‘The Son can do nothing by himself; he can only do what he sees the Father doing, and whatever the Father does the Son does too’ (St John 10:30). Also, he does nothing which is not an expression of the Father’s will: for example, ‘My food is to do the will of the one who sent me, and to complete his work’ (St John 4: 34). Similar points are made at St John 5:30, 6:38, 19:25, 10:32, and 14:31 – the last example being Jesus’ words about it being necessary that the world should know that he loves the Father, and that he is doing exactly what the Father told him. Then both the Father and the Son work together in the giving of life to the dead (St John 5:21), and in the following verse we hear of the Son being the appointed agent of the Father’s judgement.

This principle of ‘the sharing of the properties’ (known to theologians as the *communicatio idiomatum*) eventually found its way into the credal statements of the early Church, but it is implicit in the New Testament. This accounts for the way in which Christ is said to be Judge (as at St John 10:22) and in other parts of the New Testament (e.g. Acts 10:42, 17:31; 2 Corinthians 5:10), whereas elsewhere God the Father is spoken of as Judge (as at Romans 2:16, 3: 6; Hebrews 12:23 and elsewhere). Or again, Christ is said to be the life-giver (St John 10:21), whilst that attribute is given to the Holy Spirit as in Romans 8:2 or 2 Corinthians 3:6. One aspect of the Spirit’s role is being the Spirit of the Risen Christ, and the New Testament does not carefully distinguish between these aspects.

The One God, always addressed in the singular as ‘thou’, is active in all the operations of the Persons of the Trinity, each one of whom may be spoken of as ‘he’. It is not surprising that the fully developed Trinitarian theology took some time to be arrived at, but it is clear from the New Testament that there was no doubt that Jesus saw himself as one who stood before God in the relationship of an only Son to the father, and that the bond which united them was the expression of the Godhead as Holy Spirit.

W.R.H.