

Monday Holy Communion to the housebound.
Wednesday 1030-1200 Coffee Morning in the church hall.

Quiet Afternoon. I am proposing to conduct two Quiet Afternoons next term. The first would be on the afternoon of Saturday, 1 September, and would be intended as a devotional start to the Patronal Festival. The second would on Saturday, 1 December, and this would be on the Eve of Advent Sunday, a fairly obvious occasion for such an event; we have actually done it before on that day. I do not want to make specific plans unless there is a definite measure of support, so there is a chart in the Welcome Area for people to initial. I realise that the holiday season is upon us, but the odds are that most of the likely participants will be in church over the next two weeks; so would those interested please sign up as soon as possible? I shall take down the list before I go on leave. If the number is very small then it probably won't take place, but anything over, say, ten, will make this viable. One can initial either or both of the columns, of course.

W.R.H.

'Cheers to the winners.' Congratulations to Geoffrey Berry and Doris Pritchard for becoming joint winners (with 35 correct answers) in the *Hidden Towns and Cities Quiz* on the recent Eastbourne coach outing. They each won a bottle of wine. Our thanks go to Martin and Eileen from A & E Longhurst for arranging the Quiz, supplying the prizes, and for passing round some tasty sweets. JB.

The Garden Party. The Social Committee, under the chairmanship of Rosemarie Henson, is organizing this event. It is to be held on 8 September from 1430 to 1630 at 46 Ewell Downs Road. Pimms and fruit punch will be served on arrival, followed by a delicious cream tea. As with all our social occasions there will, of course, be suitable entertainment for a relaxing afternoon. Transport to the venue will be available, if required. Tickets at only £3.50 each will be available from David Dance or from the office. Further information may be had from Rosemarie Henson on 020 8224 2713.

The Rosy Sequence. The hymn-anthem at the Sung Eucharist is an English translation of part of a poem known as the *Jubilus*, long attributed to St Bernard, but now thought to come from a twelfth century English Cistercian source. In the Latin the beauty of the language and mysticism are unsurpassed. It is a remarkable fact that mystical theology, which surfaced again in the twelfth century, suddenly appeared in a highly developed form. Simultaneously in Cistercian circles there arose a concentration on devotion to the person of Christ and on the Holy Name of Jesus. This hymn takes in both these aspects of twelfth century spirituality. The lovely melody we hear today comes from the Sarum Gradual. It is appropriate today because of its reference to St Mary Magdalen in verse 7. Part of the hymn was used at one time as a kind of rosary in fifty stanzas, which possibly accounts for its popular name. It was used liturgically as a Sequence before the reading of the Gospel on the Feast of the Holy Name. Several translations are in use.

Next Sunday. This will be the last Sunday of the Trinity term, as far as the musical side of things goes, before three weeks of generally simplified services. There will be the monthly 1200 Eucharist next week, and Evening Prayer will be said at 1800, before being discontinued during August.

St Mary the Virgin
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WEEKLY NOTES

22 July 2007

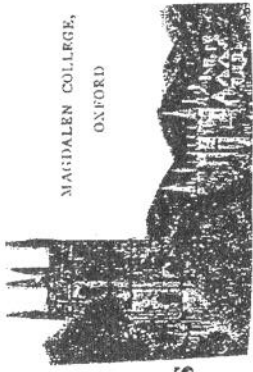
Sharing the love of Christ, the Light of the world, with the people of Ewell.
(Seventh Sunday after Trinity)

ST MARY MAGDALEN

There have been many flights of fancy about St Mary Magdalen in modern times, and it is important that Christians realise that in terms of sober scholarship no serious credence is given to any of these speculations. More importantly, it is only quite recently that the Church of England, like Rome and the Eastern Churches, finally disentangled St Mary Magdalen from Mary of Bethany and from the 'sinful woman' in St Luke 7, and in appropriate provision in the choice of readings has been cleaned up. The identification was originally made in a sermon by Pope St Gregory the Great, and somehow it stuck for centuries. This accounts for her late appearance in western calendars: she does not appear in any until her feast was kept at Rome in the eleventh century, and to this day she is not kept as a 'red-letter' day in the Roman Catholic Church; her festival is just a 'memorial.' Bearing in mind her honoured place in the passion and resurrection narratives, and her modern 'rehabilitation', this is not a little surprising. The Church of England has been more generous, and she has been given an honoured place in the calendar since 1928. The tears shed by the one who anointed Jesus' feet are largely responsible for the 'sad' image of St Mary Magdalen, and in English the word 'maudlin' derives from this confused imagery. There are two colleges dedicated to her at the two ancient English universities, both pronounced 'Maudlen'. Even though she was undoubtedly 'healed' by Jesus, as the Second Lesson as Mattins makes plain, there is no indication that she was in any way an immoral person. No doubt, like the rest of us, she had plenty to repent of, but her importance lies in her blind devotion to her Lord in death as well as in life. The tears of Mary at the sepulchre are the ones to concentrate on, and we may well suppose that her tears of grief turned into tears of joy, when she was given the inestimable privilege of being the first person to behold the risen Christ.

One of the problems involved in disentangling St Mary Magdalen from these other women actually affects hymnody. Several of the older hymns for the feast are no longer usable in their original form. The Introit and Offertory hymns at the Sung Eucharist today both fall into that category, and verses have had to be omitted or else adjusted somehow. We could do with some new hymns about St Mary Magdalen, just like we do for St John Baptist, as I mentioned a month ago. W.R.H.

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.



MAGDALEN COLLEGE,
OXFORD

Our prayers today. We pray for our church and parish, and in the worldwide fellowship of the Anglican Communion we pray today for the Church in Tanzania. Within the Diocese of Guildford we pray for those involved in the communications department (including the production of *The Way*). In the parish we pray for our new architect, Martin Heijne, and we continue to 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. In our systematic prayer for the people of the parish we pray for those living in Park Hill Road.

SUNDAY SERVICES

0800 HOLY COMMUNION (of Trinity 7) Common Worship rite
 Order 1 in traditional language: page 207.
 Collect of the Day: page 484. Proper 11. Eucharistic Prayer A: page 216.

0930 SUNG EUCHARIST (of St Mary Magdalen). Common Worship rite

Wayfarers and Children's Hour; Crèche available, if needed.
 Setting of the Eucharist: *Batten*, Short Service.
 Gloria and Creed: *Shaw*.

Introit hymn: Sing we all the joys and sorrows. *On readings paper*. [Tune 393]
 Then black book: page 167. The Invocation and the Greeting, followed today by the *Announcement of the takings at the Village Fair*.

Then the Prayers of Penitence, and *Kyrie eleison*.

Gloria in excelsis: traditional language text on page 211.

Collect of the Day: page 436

Old Testament Reading from the Song of Songs, and

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

Gradual hymn: 237

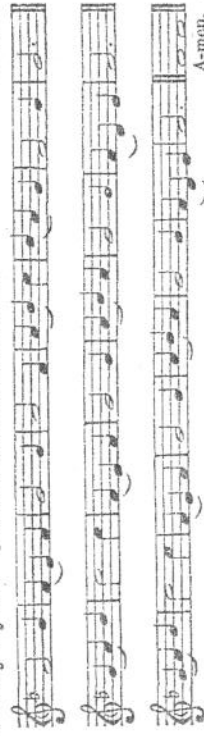
A reading from the Holy Gospel according to St. John.

Sermon by *the Vicar*.

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

Intercession, followed by the Greeting of Peace.

Offertory Hymn: [Tune: *Collandemus*; OEH 229] *French Carol*. Collection.



Mary, weep not, weep no longer, Now from grief and lamentation
 Now thy heart hath gained its goal; Lift thy drooping heart with cheer,
 Here in truth the Gardener standeth, While for love of him thou mournest,
 But the Gardener of thy soul, Lo, thy Lord regained is here.
 Who within thy spirit's garden Fainting for him, thou hast found him;
 By his love hath made thee whole. All unknown, behold him near.

And, no wonder that she knows not Love that found her seeking Jesus.
 Till the Sower's seed be sown, At that earthly resting-place,
 Till from him, the Word eternal, Brought to Mary in the garden
 Light within her heart is known. From her Lord a special grace:
 Lo, he calls her; and 'Rabboni' At his glorious resurrection,
 She in turn her Lord doth own. She the first to see his face.

Glory be to God the Father,
 Glory to the risen Son,
 Glory to the Holy Spirit,
 Holy blessed Three in One;
 Mary's resurrection praises
 In the heavens be ever done. Amen.

[Based on *O Maria, nolite flere* (13th cent.); vv. 1-3
 transl. Laurence Housman; vv. 4 & 5 WRH.]

Eucharistic Prayer E: page 196; the Lord's Prayer, etc. back on page 178.

After the Invitation to Communion: Hymn 102

During the Communion: *Agnus Dei* (Lamb of God).

Anthem: 'The Rosy Sequence' [Words of Hymn 291; second tune]. *Plainsong*

All stand after the anthem for the Post-Communion Prayer: page 437.

The Mutual Salutation, the Blessing and the Easter Dismissal.

Hymn: The Easter Sequence. *On readings paper*. [Tune 453]

1100 CHORAL MATTINS (of St Mary Magdalen). Book of Common Prayer rite.

Sermon by *Mrs Wendy Varney, Reader*.

Responses: page 8.

Music: *Ayleward*

Venite (shorter version)

Office-Hymn 222 [Tune: 315]

Psalms 63, verses 1-9. *A psalm of love and devotion*. Page 209.

First Lesson: Zephaniah 3: 14-20. *The restoration of joy*.

Benedictus (to chant): page 11

Second Lesson: St Luke 8: 1-3.

St Mary Magdalen and the other women accompanying Jesus.

Hymn 111

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 86).

Anthem: *Cantate Domino*. *Pitoni*

Sing to the Lord a new song; his praise is in the congregation of the
 saints. Let Israel rejoice in him who made him, and let the daughters
 of Zion rejoice in their king. (*Psalms 149: 1,2*)

Prayers. Hymn 115; Collection. The Blessing.

1800 Evening Prayer

In church this week 1000 **Holy Communion**
 Tuesday