

WEEKLY NOTES

13 January 2008

THE BAPTISM OF OUR LORD.

To commemorate the Lord's baptism is to commemorate his public commissioning for his ministry. The scriptural accounts differ in the way in which they deal with the event itself, but they all make it plain that this was a decisive step in the life of Jesus. St Mark, who has no infancy narrative in his gospel, simply begins his gospel with his account of Jesus' baptism. The essential point to note is that it is all to do with *divine* activity. God anointed Jesus, as St Peter was later to say in a sermon, with the Holy Spirit and with power, and it is confirmed with the account of a theophany at the baptism itself: the direct intervention of God, and a voice proclaiming 'This is my Son, my beloved', words which are to be heard again on the Mount of the Transfiguration, immediately before Christ's Passion. We too, as the scripture says, are 'accepted in the beloved'; God's grace and favour rests upon us. We too are commissioned by our baptism for God's service. We too, who are in Christ, are called to be the servants of the Lord, to do his will, and proclaim his love.

Our prayers today. We pray for our own church and parish*, and in the worldwide Anglican Communion for two Provinces in Canada: Rupert's Land and British Columbia and the Yukon. In the Diocese we pray for all who exercise baptismal responsibilities as sponsors or godparents, and in our parish prayer for our baptismal visitors: Kathie Burgess, Ruth Stockwell and Wendy Varney. In our prayer for those living in the geographical parish we pray today for the people of Tayles Hill.

* There is a note about this particular turn of phrase later on in the Notes.

SUNDAY SERVICES

0800 HOLY COMMUNION

Order 1: page 167.

Eucharistic Prayer A: page 184.

Common Worship rite

Collect of the Day: page 383.

Other seasonal material: page 304.

0930 SUNG EUCHARIST

Common Worship rite

Wayfarers and Children's Hour; Crèche available, if needed. Order 1 (black book): page 167 . Collect of the Day: page 383 . Eucharistic Prayer B : page 188 . Other seasonal material: page 304 . Setting of the Eucharist: <i>Darke</i> in E (Collegium Regale). <i>Lourdes</i> setting of the Gloria. There is also a note about the <i>Lourdes</i> setting elsewhere in today's Notes.

Processional hymn: 55

Kyrie eleison.

Lourdes Gloria, with congregational refrain: *Gloria in excelsis Deo.*

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. (*Gloria.*) Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world, have mercy on us; you are seated at the right hand of the Father, receive our prayer. (*Gloria.*) For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen. (*Gloria.*)

The Collect of the Day: page 383

Old Testament Reading from the Book of the Prophet Isaiah.

Gradual hymn: 46

A reading from the Holy Gospel according to St. Matthew

Sermon by *Mrs Wendy Varney, Reader.*

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

Intercession; Confession (second version on page **276** today); then all stand for the Greeting of Peace.

Offertory Hymn: The Son of Man from Jordan rose (*on reverse of the readings paper*); Collection. [Tune: 116]

Eucharistic Prayer B: page 188; Proper Preface: page 304.

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

After the Invitation to Communion: Hymn 58.

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

Carol-anthem: Tomorrow shall be my dancing day. *John Gardner*

Tomorrow shall be my dancing day:	In a manger laid and wrapped I was,
I would my true love did so chance	So very poor this was my chance,
To see the legend of my play,	Betwixt an ox and a silly poor ass,
To call my true love to my dance:	To call my true love to my dance.
<i>Sing, O my love, my love, my love;</i>	
<i>This have I done for my true love.</i>	

Then was I born of a Virgin pure;	Then afterwards baptized I was:
Of her I took fleshly substance;	The Holy Ghost on me did glance;
Thus was I knit to man's nature,	The Father's voice heard from above
To call my true love to my dance.	To call my true love to my dance.

(*Note: There are many other verses to this traditional carol. The association of human love and divine activity is here linked to the other association of religion and the dance. The present selection of verses set to John Gardner's vivacious music relate to the Christmas story, ending with a verse relating to the Epiphany theme of Christ's baptism, celebrated today, and which is the last festival of the 'immediate' Christmas season. The final festival of the Christmas devotional cycle, Candlemas, is a few weeks later, either on, or relating to, the date of 2 February.*)

All stand after the anthem for the Post-Communion Prayer: page 384

The Mutual Salutation, the Blessing and the Dismissal. Hymn 339.

Organ: Carillon. *Murrill*

There is a Reception after the Sung Eucharist to mark the twenty-fifth anniversary of the Vicar's induction as Vicar of Ewell.

1100 CHORAL MATTINS

Small <i>red</i> hymn books at Mattins today.

Responses: page 8

Music: *Rose*

Venite (shorter form)

Office-hymn: AMR 74

Psalm 29. *The Lord who is 'above the great waters.'* Page 171

First Lesson: Isaiah 42: 1-7. Blue book: page 465

The presentation of 'the Servant of the Lord.'

Te Deum: page 10. *Howells, Collegium Regale*

Second Lesson: St John 1: 29-34. Blue book: page 466

St John on the recognition of Christ as 'the Chosen One.'

Hymn: AMR 459

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

Responses and the three Collects (the first Collect on page 57).

Anthem: Thou wilt keep him in perfect peace. *S S Wesley*

Thou wilt keep him in perfect peace, whose mind is stayed on thee. The darkness is no darkness with thee, but the night is as clear as the day. The darkness and the light to thee are both alike. God is light and in him is no darkness at all. O let my soul live, and it shall praise thee, for thine is the kingdom, the power and the glory for ever and evermore. Thou wilt keep him in perfect peace, whose mind is stayed on thee. (*A cento of various Biblical texts.*)

Prayers.

Hymn: AMR 329; Collection.

The Blessing

1800 Evening Prayer

In church this week

Tuesday **1000 Holy Communion**

1930 for 2000 Evening Fellowship in the Parish Room.

Other events and notices.

Monday 2000 Children's Support Group.
Tuesday 1430 External Affairs Committee
Wednesday 1030-1200. Coffee Morning in the church hall. Tea-drinkers should not feel excluded: the leaf is provided as well as the bean. A pleasant and relaxing time with familiar and friendly company. It is an open occasion; anyone can come.

'This church and parish.' The section of the Notes about 'our prayers today' almost always begins with these words. This is not just some routine turn of phrase, which somehow just turns up each Sunday. It is an important and serious point that is being made. The traditional devotional custom is for the formal intention at the Sunday Eucharist in a parish church to be specifically applied to the local Christian community as such, that community which is assembled in the parish church, and which – very importantly – represents all the rest of God's people dwelling in the particular parish. In theological terms, it is the local manifestation of the body of Christ. It is also part of the traditional discipline for priests to apply their own personal intention on Sundays to that same end, and they offer the Holy Eucharist *pro grege*, 'for the flock' committed to their charge. It is a reminder to priests and people alike that at our worship we are not just there for our own souls' health, but for that of all those for whom this Christian community actually exists. W.R.H.

Gloria in excelsis. Although there was a congregational refrain to the Gloria last Sunday, the musical setting is only ever likely to be used at Christmastide, because it is entirely based on Christmas carols. It is otherwise with the similarly structured *Lourdes* Gloria, which was also used over Christmas, and which now re-joins the list of settings for what is normally (though by no means exclusively) a congregational part of the Sunday liturgy. This means we now have five settings in regular use: *Shaw* and *Merbecke* to the traditional language text, two *metrical* versions, and now the *Lourdes* Gloria to the text of the modern rite. This is just about right; monotony is avoided, and there is just the right degree of variety at this point in the service. There is, of course, no reason why the choir should not be singing a choral setting from time to time, even though in recent times this has been very infrequent, and normally confined to the settings by *Darke* and *Stanford*, and they will, in fact, be singing a choral setting next Sunday. Having said all that, the Gloria will be disappearing for Lent after 3 February, until it returns at the Easter Vigil; after that it is back on all Sundays (except once at 0930) until Advent.

The Hymnathon. It is once again time to mention this. The Hymnathon is an event designed to raise funds for financing the costs of the Village Fair. Certain things have to be paid for 'up front'. The Hymnathon has proved to be a painless, but very effective, way of doing this. Here is a note about it from Rosemarie Henson:

'The annual Hymnathon will take place on **Saturday, 9 February**. There will be two sessions: 1000 to 1300, breaking for lunch, and then 1400-1600. If you have not taken part before, this is a very relaxed affair in the Parish Room, sitting around the piano. No-one is asked to sing alone, and apart from exercising the vocal chords it is not too strenuous. Those who have taken part before will agree that it is an enjoyable way of raising funds for the Fair. Those wishing to take part need to pick up a Sponsorship Form in the Welcome Area, and make a note on the rota as to what time of day they would like to sing. For any further information, please contact Rosemarie Henson on 020 8224 2713.'

Next Sunday is *Septuagesima*. Goodness only knows what it will be elsewhere in the Church of England ('*Today is the Third Sunday of Epiphany, but do look up the readings under the Second Sunday instead.*'); the ridiculous muddle over this is mentioned in the Vicar's column in this month's *Ewell Parish News*. At St Mary's we shall be keeping the traditional themes of the 'gesima Sundays: Creation, the Fall, and the Love of God, which are arguably a much better preparation for Lent, Holy Week and Easter than much of the other material. Next year there is a longer run of Sundays after Epiphany, and the problem won't exist. So next Sunday it will be 'Creation' at St Mary's, with appropriate hymns, readings and music. Normal service arrangements, with the Book of Common Prayer Sung Eucharist at 1100.

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